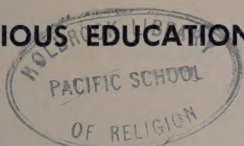


INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



THE CHURCH and PUBLIC SCHOOLS

Special Issue
MAY 1958



An Advance Announcement

"THE RAINY SEASON"

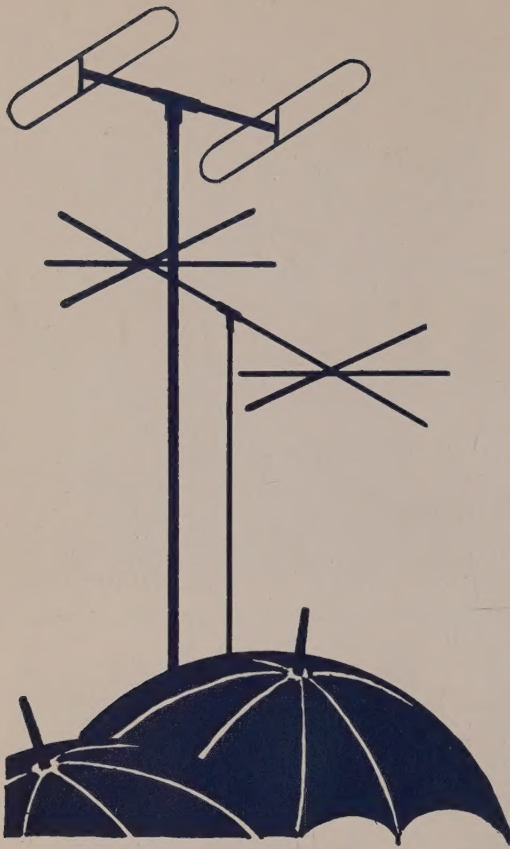
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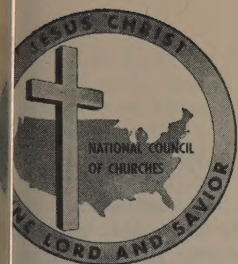
DEVOTIONAL
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FOR YOUNG
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INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

VOLUME 34, No. 9

May 1958

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

An official publication of the Division of Christian Education, National Council of Churches.

Editorial and advertising offices, 257 North Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

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PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS, EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class mail privileges authorized at Mount Morris, Illinois. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, section 538, P. L. & R., authorized January 1943. Copyright 1958, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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Design by Alfred Boker of Bert Garmise Associates

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Editorial Introduction

Have you a split-level child

AS CHILDREN and young people move back and forth between public school, church, and home, they need to achieve unity in their lives, rather than to be crammed with fragments of disassociated knowledge. They take their religious questions to school with them in spite of the "wall of separation." They bring to church the skills, insights, and impressions about life gained in public school. They reflect in school and church the attitudes of their parents and the understanding of themselves gained in their homes. When school, church, and home give conflicting answers about the big questions of life, children and young people are confused and may come to lack confidence in any of the answers, or to adopt a belligerent defense of what may be a partial view of life.

Though public school, church, and home have distinctive functions to perform, these functions are in harmony with each other. Each fulfills its function best when it

not only recognizes and respects the contribution of the others, but makes use of it as fully as possible in its own service to children and young people. This special issue of the *Journal* is presented in the hope that it will encourage and facilitate communication and cooperation between teachers, church leaders, and parents.

The editors are grateful to Rolfe Lanier Hunt, Director of Religion and Public Education of the National Council of Churches, to George H. Reavis, author of "An Educational Platform," and to the authors of the articles, for their cooperation in preparing this special number.

The editors recognize that school systems are different in the various countries in which the *Journal* is read, and that the statements in this issue will not apply equally in all of these countries. It is hoped that in spite of this the insights given will be interesting and generally helpful in all of them.

Virgil E. Foster

TEACHERS OF RELIGION are of necessity interested in what happens to children and young people in the public schools. This special issue of the *International Journal of Religious Education* on "The Church and Public Schools" continues a tradition which testifies to that fact. The first "special" issue of the *Journal*, in November 1940, was "A Special Number Dealing with the Relations of Religious Education to Public Education."

The first general secretary of the former International Council of Religious Education was Hugh S. Magill, earlier executive secretary of the National Education Association. The National Council of Churches has a Committee on Religion and Public Education to which twenty-four denominations and fourteen state councils of churches have appointed members.

Some purposes of Christian education are better served by a common school than we could serve them separately. For example—

Because of our religion, we should need to teach our child to learn to read, so he can read the Bible for himself to know the word and the will of God.

A Christian should perform his duties as a citizen; the common school gives effective preparation for citizenship.

Making a living is part of the duty of the Christian citizen; expensive vocational equipment in the common school can serve every child in the community.

Because of our religious faith, we believe that every talent of every child should be developed. Common schools for all the children of all the people more often give training for special talents such as music, art, and physical training, than do smaller schools for segregated groups.

Whatever the best, the wisest, and the wealthiest parent may want in the way of a school for his own child, that Christians must wish for all the children of all the people. The public school is a political expression of this religious ideal, its existence a spiritual phenomenon.

If our churches are to encourage parents to commit

The public school is a spiritual phenomenon

their children to public schools—as is true in most of the denominations constituent to the National Council of Churches—then everything that happens to public schools concerns us. Our religious purposes are better served by good public schools than by poor ones. Church educational leaders must inform parents in the churches of the needs of the public school, so that our children shall be well served.

Whose business is it in the local church to concern themselves with the welfare of the public schools serving our children? Is it the business of the pastor? The minister of education? The Sunday school superintendent? The committee on education? The committee on social action? Everybody's business is likely to be nobody's business; define the channels for expression of our concern!

We can help the community define the role of the public school in the religious life of children and youth. We can talk about religion. What do we want the public school to do in such matters as Bible reading, prayers, observance of religious holidays? For the welfare of the public school the community expectations of the public school should be clearly defined. Until then, public schools are kicked on one side as godless, on the other as too evangelistic to serve taxpayers of every faith or lacking faith.

The same child is in the home, the church, and the public school. If that child is to be well served, what happens in each must take account of what happens in the others. Lines of communication between parents and church leaders are well established. Home and public school have learned to talk to each other through the parent-teacher associations. There is need now for a similar social invention through which church and public school leaders may talk to each other. Easy and natural conversation between church and public school leadership has been lost in too many places. It is hoped that this issue of the *Journal* may increase such conversation, to advance mutual understanding.

R. L. Hurst

YOUNG LADY of thirteen whom now loves the Gospel of John. She turns to it more frequently in her personal devotions than to any other portion of the Scriptures. And her feeling for this book developed in the public school, where her teacher read passages from it daily.

A part of this attachment to the Gospel, I am sure, is due to the inherent beauty of the writing itself. It reads with a rhythmic cadence in its simple vocabulary that is akin to poetry, especially if it is read aloud. The symbols of light, bread, water, and shepherding which so frequently employs are universal, and its interviews between Jesus and individual persons give the writing a dramatic accent that holds one's attention.

The teacher and the Bible

The young lady's teacher did not give the children an exposition of the Gospel, such as one would get in technical study, and her comments upon it were at a minimum. Yet, the book came alive for the pupils in her class. Why? Was it not because she was a committed person who was dedicated to her profession as a vocation, and whose own life the Scriptures were personally real?

The psalms refer to persons of this character who love the Law and meditate upon it day and night (Psalm 119:2). One of them expresses it this way:

"Oh, how I love thy law!

It is my meditation all the day.

...

How sweet are thy words to my taste,
sweeter than honey to my mouth!

...

Thy word is a lamp to my feet
and a light to my path."

(Psalm 119:97-105)

It is this kind of devotion to the Scriptures which one finds again and again in the teachers of our public schools. And there is a contagion to their personalities which affects the lives of their students. To this extent education at their hands often becomes religious education.

There are some dangers involved in this picture also. Religious quirks may be communicated to growing children by public school teachers quite as much as sound attitudes. And misinterpretation of the Bible by untrained or biased teachers may occur, instead of true understanding based upon sound knowledge. Our Lord



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spoke of those who zealously made converts and left them worse off than before. Unfortunately, zeal alone is not sufficient.

The public school teacher and religion

A great deal of religion is taught in the public schools, without its ever being recognized as such. By the very psychology that leads a teacher to choose his profession, he is predisposed to be a person who reacts to life, and does so vocally. And this he should do, for unless he lives reflectively he is ill-fitted for his task. Otherwise he is little more than an encyclopedia with legs, which walks about disseminating data that is lifeless and dead.

But the point is this. When these teachers make comments and indulge in side remarks before the children in their classes, they are frequently engaged in religious instruction. This is particularly true when evaluations are drawn, and ideas or ideals are expressed in a preferred order. History, citizenship, science, and literature are especially open to such interpretations.

There is no way to avoid this fact. The individual religion of the teacher is present in his own person as he interprets the subject he teaches, hour after hour, before the members of his class. And because it is not labeled as such, the students indirectly absorb it. Their defenses are down while their attitudes toward life are being formed. They are being indoctrinated without realizing it.

And, again, this may be very, very good, or it may be quite, quite bad. In view of this fact, the responsibilities of school boards in selecting teachers is tremendous. On the other hand, the obligation of the teacher to be at his best is terrific. It calls for a dedication to knowledge and truth,

God in the classroom

by Charles M. LAYMON

Editor of Adult Publications,
Board of Education, The Methodist Church,
Nashville, Tennessee.

and a commitment to one's profession in terms of a vocation that is as deep as that of a minister of the gospel, a director of Christian education, or a church school worker. It is an awesome thing to be a public school teacher.

The church and the public school teacher

Although I do not have any figures at hand, it is my conviction that the vast majority of our teachers are members of the local churches in their communities. Many of them teach regularly in the church schools of these churches. This is most helpful, for they are trained in the techniques of teaching that should enable them to understand the educational philosophy in terms of which the curriculum materials have been prepared.

There is another side to this situation. One of the most direct channels through which the church may exert its influence in public education is through the school teachers who attend its services, and whose lives are touched by the gospel that is proclaimed and experienced there. If the church is alerted to this fact and makes the most of it, the Protestant parochial school movement (and there is such) may be re-evaluated. And the conclusion just might turn out to be that such schools are both unwise and unnecessary.

The final realization that grows out of the several elements of this situation is that, through the personality of the teacher in the public school, God may enter the classroom. Make no mistake about it. Prayer, dedication, and a deep sense of vocation belong in the life of a public school teacher, not simply because he is a person with an immortal soul, but also because he is an interpreter of life for growing children.

The articles in this issue are related to "An Educational Platform for Public Schools," on pages 14-27, which should be read first or along with the articles.

Beyond "moral and spiritual values"

by Lawrence C. LITTLE

Professor of Education and Director of Courses in Religious Education,
University of Pittsburgh, Pittsburgh, Pennsylvania.

THE LAST DECADE has witnessed widespread and sometimes bitter controversy over the place of religion in the public school. At one extreme some hold that our traditional principle of the separation of church and state precludes the introduction of religious subject matter into the curriculum. Such persons seek to maintain the public school as a strictly secular institution, leaving religion entirely to the home and the church. At the other extreme some regard religion and education as so inextricably intertwined that they would make the public school an instrument for the inculcation of religious principles. In between these extremes are proponents of various plans for modifying the school curriculum so as to include religion or of supplementing the work of the public school by church-sponsored educational efforts.

Where public schools and churches agree

Though no general consensus is yet in sight, there seems to be increasing agreement on the following points: The public schools should teach moral and spiritual values. Religious orientation is essential in complete moral and spiritual development. Knowledge of religion is necessary for a full understanding of our cultural heritage. The schools should maintain a climate friendly toward religion. References to religion may properly be made when these belong naturally in the subject matter being considered.

Church leaders should be encouraged by these agreements. They make it possible for the public schools to provide a basis in general education for an understanding of the nature

of religion and its functions. At the same time these leaders should give increased attention to the responsibilities of the church and the family for giving religious instruction that goes beyond the minimum that may reasonably be expected of the school.

For the most part the churches and the public schools are in agreement regarding the basic moral and spiritual values which should be sought through education. The dignity and worth of personality, the responsibility of each person for the consequences of his own conduct, agreement through persuasion and by common consent, devotion to truth, respect for excellence, the moral equality of all persons, the supremacy of social over individual interests, opportunity for the pursuit of happiness, and spiritual enrichment above material gain—these are all values which the church shares with the public school. The aims of Christian education cannot be realized unless these values are cherished. In the community as a whole, they can best be achieved through a partnership of the church and the public school.

From the standpoint of the church, education should include, along with these, certain additional values, such as the experience of relationship with God, understanding and appreciation of the religious heritage, commitment to the Christian way of life, and fellowship in Christian service. These are not in conflict with the values sought by the public school but give to such values a deeper dimension and a wider perspective.

They differ on the source of values

In teaching moral and spiritual

values, the public school must place primary emphasis upon human experience. Among the sanctions reasons for preferring one type of conduct over another, it may place stress upon the experience of the teacher and upon such principles as justice, group approval, brotherhood, authority and law. But it may also properly point out that moral and spiritual values are held by religious groups to have their principal sanction in a belief in God. This belief is widely held that it should be taught as one of the important elements of American culture. Since understanding of God and of his demands upon men has varied so much among religious groups, however, the public school must recognize the fact of differences. It can hardly take sides.

Definitions of the concept of God and interpretations of man's experience of him are the subject matter of theology. Theologies differ because they are shaped by the experience of particular religious groups. The groups tend to regard the statements of theology handed down by their own leaders as more authoritative than the interpretations of others, the findings of contemporary science, and this tendency gives rise to "sectarian" differences among churches. The public school, as an agency of the entire community, must deal fairly with the various sectarian doctrines and must avoid expressing preference for any. In attempts to avoid controversy, it has taken a position which is sometimes regarded as neutral toward religion. The churches must respect the necessity for impartiality and should not seek preferred status for their own doctrines in the treatment of religion in the schools. Theology is the responsibility of the churches. It is not the task of the public schools.

The church must teach theology

In their concern for providing more adequate understanding of human life in all its relationships, the churches must teach theology. It is natural that each church teach what it regards to be true. In a democracy each church has the right so to teach. So long as there are sectarian differences, it is inevitable that theology will vary. In the ecumenical movement, however, we are discovering that the area of agreement is much greater than was supposed when the denominations maintained their independence and isolation from one another. As we work together in common loyalty to Christ, we find that our theological differences tend to seem less important than the things



the public school must be non-sectarian; the church can teach loyalty to a denomination and to a local church.

Clark and Clark

upon which we agree. In teaching theology in the future, efforts should be made to extend the measurement of agreement through increasing cooperation and communication.

—about Jesus Christ

The church must teach the attitudes and way of life exemplified by Jesus Christ. In a public school, Jesus may be presented as only one of the many religious leaders who are worthy of respect and veneration, without claim that he sustained any unique relationship with God. His philosophy of life and his teachings may be studied in comparison with the viewpoints of others, with no suggestion that they merit special consideration except as necessary for understanding of our history and culture.

The Christian church cannot be satisfied with such casual references. It not only believes that God is uniquely revealed in the person of Jesus Christ but it regards his teachings and his way of life as definitive. Jesus' conception of God as Father and of all human beings as his children, the church accepts as the central motif of education. It seeks to enable persons to become aware of the love of God as revealed in Christ and to respond in faith to this love in ways that will help them to become worthy members of the family of God.

The public school may center its efforts in training for citizenship in the modern state. With this aim the church is in full accord. But the

church must include in its teaching the requirements of citizenship in the kingdom of God. Men should render unto Caesar the things that are Caesar's, but they must also render unto God the things that are God's. This more inclusive emphasis is the peculiar responsibility of the church.

—about man

Like the school, the church recognizes the supreme importance of the individual and seeks to assist each person to realize his highest potentialities. But the church views the individual in a special perspective. From the viewpoint of the church, each person is created and loved by God and thus is responsible to God for all his actions. The church is convinced that one cannot realize his highest potentialities except in right relationship with God. Like the school, the church seeks to enable persons to establish and maintain wholesome and satisfying relations with other individuals and groups; but the church has a special concern for persons, since it sees every human being as a subject of the infinite love of God. This estimate of man has definite implications which the church must discover and implement in its program of education.

—about the world of nature

In its efforts toward education for moral and spiritual values, the public

Clark and Clark

The public school may use the Bible as a source book in history or literature; the church wants its children to know the Bible as revelation and inspiration.



school is interested in aiding persons to understand the world of nature and seeks to bring them to accept responsibility for conservation and proper use of its resources. This the school may do on the basis of merely prudential considerations. But the church regards the natural world as a part of God's creation and must teach therefore the concept of stewardship. Man should use the values and resources of nature not only for his own benefit but in the larger service of God and of all mankind.

—about the Bible

The public school seeks to enable its pupils to understand, appreciate, and utilize the principal elements in modern culture. Thus it may include the Bible and selections from religious art, history, literature, and music as examples of great achievements of the human spirit. It may not insist that these selections are necessarily and inherently superior to other elements in the cultural heritage. The church believes, however, that the Bible contains a special revelation of the presence and power of God in human history and that understanding and appreciation of the Christian heritage, as influenced by this revelation, are essential in an adequate understanding of human life and destiny. Hence the church must seek to teach the Bible and other elements in the Christian heritage in ways that will enable

(Continued on page 46)

Multiply your effectiveness

by understanding and using what pupils learn in public school

by Leonard GRINDSTAFF

Assistant Superintendent, Riverside County Schools,
Riverside, California.

MANY PEOPLE seem to think that what a child learns in public school during the week has no relationship to what he learns on Sunday. Church school teachers often "start from scratch," unaware of many of the skills the children have learned in public schools and the information they have acquired about geography, history, and their cultural heritage.

By understanding the curriculum and teaching methods of the public school, the church school teacher and

officer can capitalize on the learnings and skills gained in the public school. Likewise the public school teacher who knows what is happening to the pupil in the church school can draw upon the experiences there to supplement his teaching.

This indicates one of the most important contributions public school teachers and administrators can make to the church school. They can help the church school staff to see the relationship between the lesson mate-

rials they are using and the content corresponding public school course.

Whether a young child is in church or public school it is important to have the curriculum content drawn from real life experiences in his immediate environment. It is easier to shape the curriculum of the public school in this direction than that of the church school. The curriculum of the church school must include studies about God, the life of Jesus, and the history of the church, all of which introduce "long ago" and "far away" dimensions. Time and space concepts are difficult for the young learner since such ideas lack the concreteness which is essential to understanding and remembering.

Research studies completed by major colleges and universities throughout America during the years from 1930 to the beginning of the war provided strong evidence that young children must begin their learning (including religious learning) from their present position in time and space. Although students differ markedly at all age levels, growing up enables the learner to compound his experiences; and out of these experiences comes the development of major concepts, attitudes, and behaviors. Many first-hand experiences and much time are required for growing and maturing.

While these research studies were in process, educators were conducting surveys to determine how far children of different age-levels had traveled from the immediate environment of home, school and community. These surveys indicated that many children in large cities did not know their own communities, nor had they visited the cities or towns within their state. Children reared in rural areas were often not familiar with the towns or large cities near them.

These research studies and surveys forced educators to re-think the curriculum patterns or designs for both the church school and the public school. Curriculum content for each succeeding grade level was gradually designed to move the learner out in space and back in time.

Kindergarten and first grade children are therefore directed through dramatic play experiences to develop meanings significant to their stage of development. For instance, they may "play house," taking roles of different members of the family and of those in immediate contact with the family. Kindergarten teachers in the church school are familiar with this procedure, whereby two children are "mother" and "daddy" while others play the parts of children, milkman, policeman, grocery salesman and

A third grade in public school maps its neighborhood. Church schools begin at home but must soon stretch the horizons of the pupils in time and space.

Frederic Lewis



her "helpers." Children in the primary grades of the public school continue to have experiences based on the real life situations in home, school and community.

When children reach the fourth grade, they study their state, whether it is California, Maine or Texas. In the upper grades their studies move out of their state to the nation and the other nations of the world. From the near to the far, from now to then, each grade level adds to the student's understandings of both time and space.

This effort to design the curriculum to fit the needs of the learner has been one of the strong links between the teachers of the church school and the public school. The learner's psychological characteristics are the same, whether we are educating him in the home, public school or church school.

Experiences must be often repeated

Another link between the teachers in the public school and the church school has been the psychology of learning. Although there are several major theories of learning, there are important points of agreement among them. The definition of learning as a product of the reorganization of experiences is widely accepted and practiced. This has led to the organization of curriculum content on a spiral basis.

This method of organizing the curriculum is in sharp contrast to the introduction of certain subject matter at selected grade levels. For example, history was formerly introduced at grade four and civics at grade seven. The modern curriculum includes both history and civics at each grade level in the elementary school and in most grades of the secondary school. The amount and kinds of content are appropriate to the age level of the learner and represent a slightly higher level at each succeeding grade.

Church school teachers should be familiar with the curriculum framework of the public schools, and the public school teachers should know the curriculum framework of the church schools. Since the church school curriculum is likely to be prepared by the national denominational organization, it is most important for the teachers of a local church to become acquainted with the curriculum of the local school system, to see how it correlates with that of the church school.

Such a study is especially significant if the curriculum of the church school contains historical and geographical materials which are to be taught to particular age groups of the church



If the science learned at school is related to the concept of creation and its Creator taught at church, the new knowledge will gain depth and significance.

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school prior to the time similar materials are taught in the public schools.

An examination of the studies of the upper grades of the elementary school reveals the importance of a common grade placement of curriculum content. If children in the public schools study their nation in the fifth grade and the nations of the Western Hemisphere in the sixth grade, they have not learned in the public school the history or geography of the Holy Lands prior to entering junior high school. In some states, the curriculum of the public schools for the seventh grade contains the entire Eastern Hemisphere. Seventh-grade teachers must select a limited number of countries to be studied during the year or offer a superficial overview of a large part of the land area of the world. The Holy Lands may be omitted entirely.

This would indicate a real necessity for having the teacher of the church school carefully supplement the program of the public school by a more detailed study of the land areas of major concern in the study of the Bible, church history, and missions. In terms of the historical origins and growth of the Christian Church,

the church school teacher must accept a major responsibility for developing each student's background in these areas. In like manner the teacher in the public school must know the contribution of the church school teacher and seek to broaden and deepen the student's understanding of the whole world, both past and present.

Additional learnings should be recognized

Not all that a pupil learns comes from either the public school or the church school. The modern library, the radio, and television have notably expanded the scope of subject matter which comes into the purview of children. This seems to contribute to a faster rate of learning for most children, but what is learned may be of indifferent value or even deleterious unless corrected and reinforced by parents and teachers. For instance, if the science programs on television are related to science being learned in school and to the concept of creation being taught at church, the new information will gain considerable depth and significance.

(Continued on page 52)

Open Many Doors to Learning

Beginning this fall, a special series of articles in the *Journal* will show church school teachers how to reinforce learning by approaching important subject matter in more than one way. To give all your teachers this added help, order or increase your club subscription today using card facing page 42.



Frederic Lewis

Grouping and grading

*Implications of the public school experience
set forth on pages 16-17, 19-22*

by Ruth STRANG

Professor of Education,
Teachers College, Columbia University, New York City.

THE PROBLEM of grouping in the church is of concern to many religious education leaders. Are public school methods appropriate to the church school? In view of the objectives of the public school and the nature of its program, should church school methods of grouping differ from those recommended for public school? Is the method of grouping of minor importance in comparison with the qualifications and personality of the teacher?

Practices in public schools

Public schools are continuously experimenting with different forms of grouping. At one extreme is an experiment in which pupils are taught in some classes as large as 200. In these classes the teacher provides for the orientation and motivation of the group, prepares a clear and interesting

presentation of the subject, and gives the pupils immediate opportunity to apply what they have learned. He uses charts, slides, motion pictures, and other visual aids. These large classes free the other teachers, who would ordinarily be teaching classes of around thirty, for work with small specialized groups and for conferences with individuals.

This plan of grouping may have possibilities for the church school for junior grades and older. While a large group were meeting for worship, Bible study, or consideration of certain moral values, the other teachers could meet with small groups having special needs such as acquiring skill in using the Bible, becoming acquainted with Bible stories that are already familiar to the other children, or learning about the church. Instead of the classes, the teachers might hold conferences with individual children and/

or their parents about personal problems that they could not discuss in group.

However, the large group should under no circumstance, be thought of as, alone, an adequate program. Where certain subject matter can be presented more skillfully by one person to a large group than by several persons to small groups, that is well. But this should release energy of the other leaders for the most effective work with individuals and small groups to supplement the large-group experience.

A much more representative kind of grouping in the public school is that described by Dr. Reavis. This grouping is based on program, reading ability, general achievement, and on social, physical, and emotional maturity. Children are brought together in one class who need to learn the same things and have the ability to learn them. If the objective is academic achievement, this method of grouping is sound. But if knowledge of the Bible and related content is not so important an objective as the personal development of children, responsible, socially-minded persons, these criteria for grouping become less important. In a church group which is diverse in ability, interest and degree of maturity, there is opportunity for members to learn from each other and to gain appreciation and acceptance of individuals with widely different backgrounds and abilities.

At the other extreme is the ungraded unit which is being quite widely accepted in the primary grades and is extending to the intermediate grades. The ungraded unit provides continuity in learning. Over a three-year period each child progresses through a sequential development of skills and understandings appropriate for him, usually with one teacher. The child progresses step by step rather than being grouped and promoted by grades. This plan, of course, involves knowing the individual pupils and having a clear idea of the progression of experiences and learnings that should be included for given stage of development. Many church schools have long been organized on this ungraded basis which is now being advocated for the public schools.¹

In between these extremes of modern methods are many varieties of grouping, each appropriate in certain school situations and for certain purposes.

¹Ethel Thompson, "The Ungraded Plan," NEA Journal (January, 1958), 16-18.

Some combination of group and individual instruction is appropriate in schools. Children learn from each other as well as from the teacher. In fact, some of the most important learnings—learning to understand and get along with people who are rich or poor, bright or dull, cooperative or uncooperative, kind or unkind—can take place only in a group.

Work with individual children is so necessary. Each child should be helped to set appropriate goals for himself and see progress he is making toward them. Each child or young person should have some opportunity to talk with an understanding teacher about any personal problem that is troubling him. Each child should have continuity and progression in his religious experience in the church school.

One type of church school program

Some features of public school methods of grouping were included in church school class the writer taught many years ago. There was a large group experience of worship and instruction in which the intermediate and senior classes participated. The program was varied: prayer, hymns, Bible reading, stories, slides, dramatizations by different classes, and talks by visiting missionaries or religious education leaders. To be sure, the quality of these large group meetings could have been improved along the lines of more appropriate content for these ages, more interaction and response in the meetings, more planning of the program by the students.

The small class groups consisted of children and young people in a similar stage of development. My class, in the beginning, consisted of ten to twelve pre-adolescents who passed through puberty at different times and at different chronological ages. In family background there was an extreme range from a very wealthy girl to one whose parents were foreign born and lived in a slum area. The members varied almost as widely in mental ability, school achievement, and personality traits. Perhaps Dr. Reavis would say there was too wide a spread in this group. I do not think so. There was a value in this very heterogeneity. The well-to-do youngsters gradually learned to relate themselves to those from a poor family background.

Nothing pleased me more than evidences of growing understanding and acceptance among the members. For example, one night at a church school dinner to which parents were invited, the child from the most privileged home chatted spontaneously with the

poorest girl's grandmother who came with a shawl over her head and spoke in halting English. Similarly, many points of view were contributed to the discussion that would never have been brought out so vividly in a group with similar backgrounds and ability.

For about seven years I stayed with the same group, thus establishing a continuity of relationship and having much time for conversation individually with each member. We often discussed problems of educational guidance, family relationships, and boy-girl relationships. This combination of grouping seemed satisfactory; with a more experienced teacher it would have been still more effective.

Conditions for effective grouping

Although different kinds of grouping serve different purposes, there are some conditions essential to any kind of grouping. As Dr. Reavis pointed out, there will be variation in background and ability in any group. We need to make differences an asset, not a liability.

Size per se is not all-important. It is better for one hundred children to be with one gifted teacher than for groups of ten pupils to be with ten nervous, inadequate teachers. Still, there are many advantages of the small class group found in most church schools.

The group should be large enough to have within it members with the

skills essential to carry out a well rounded program and to maintain itself as a unified, active group. It should not be so large that members feel frustrated because they do not have opportunity to participate. A carefully balanced group of ten to twelve seems to be a good size. Increasingly successful in church schools are groups of fifteen to twenty-five, with a team of three to five leaders, and with a unified program of worship, study, and action.

Materials of instruction must have as wide a range of interest and difficulty as the skills and interests of members of the group call for. A group with a wide spread of development on the part of its members will include persons ready for learning and growth along many different lines. This is often overlooked and only a basic set of materials is made available. Increasingly profitable use is being made, however, of supplementary materials. These can greatly enrich the curriculum and stimulate interest in it.

Skillful instruction depends not only on having suitable materials but also on having the children set suitable goals. A common fault of church school teaching is the children's and teacher's lack of definite goals, of continuity in working toward them, and of a knowledge of progress they are making toward them. The children and young people should have a

(Continued on page 46)

Fujihira from Monkmeyer

A balance is needed between individual attention to pupils (see picture opposite) and group learning involving persons with a wide variety of backgrounds.



Home, church, and school

must support each other in their respective roles

by George C. CHAMIS

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Mott Foundation Program of the Flint Board of Education,
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WHO is responsible for what in a democratic society such as ours? To be specific, what is the nature of the inter-relationship of home, church, and school in the religious education of the nation's children?

To begin with, let us affirm that, of the three institutions, the home is the oldest and most significant for the growing child. The quality of the parent-child relationship within the family is the crucial one. This has always been true. Gradually, though, many of the tasks of education, once solely responsibilities of the family, have been transferred to church and to school. Today all three contribute significantly to the growing person.

In a society as complex and as unstable as ours, it is vitally important that the inter-relationship of home, church, and school be as mutually supportive as possible, each continuously complementing the other. There needs to be adequate communication between home and church, and between home and school, so that common goals can be devised, supported, and attained. Parents as well as teachers must contribute to curriculum improvements, the goal of which, in the final analysis, is the development of mature persons.

Religious education is concerned with the whole growth of each individual—his emotional, social, physical, mental, as well as his spiritual development. Compartmentalization of spiritual development is too often practiced; yet religion is concerned with all aspects of daily living—with the total developing personality. While formal religious instruction in public schools is forbidden, and remains a responsibility for home and church, yet that school which fails to consider all aspects of the growing person is lax in its task. Fortunately for many



A child's birthright is the unearned affection of his father and mother.
A. Devaney, Inc.

communities, the curriculum of the school has been changing from a primary, almost sole, concern with subject matter toward concern with the totality of growth and development of the individual. This concern is essentially a religious one.

The home

The family, especially the parent, is the focal point of this triangle of home, church, and school. The parent has not only the prime responsibility for the developing child at home but also the added responsibility of supporting church and school in their tasks. The family remains the most effective means of Christian edu-

cation. A child's interpretation of God, or religion, usually reflects feeling about family experiences. A child can see that there is an all-loving God only if he is first loved by his parents. For the Christian parent, the responsibility of child bearing and child rearing, entrusted to him by God, is one of the gravest and most rewarding aspects of human life. No other human relationship, save that of husband and wife, can be so close and so needful of Christian love and nurture.

Success in family living makes success in living beyond the family. The Christian parent has the most responsibility:

(1) to provide in the home an emotional atmosphere for Christian growth by giving to each child the unearned affection which is his birthright;

(2) to understand the principles of child growth and development;

(3) to treat each child as an individual, different from all others, assisting each to develop to the best of his capabilities;

(4) to give continuous guidance and support to each child, balancing increasing freedom with increasing responsibility;

(5) to be a living witness to the Christian faith; and

(6) to continue to learn and mature as the family passes from one phase to the next, each parent supporting the other.

Parents are increasingly seeking guidance from both church and school concerning these responsibilities, and theirs is no small task. Each of these institutions can increase its effectiveness if it works more closely with parents. When parent and teacher share insights about child behavior, the difficult path to mature personhood becomes broader and less strewn with needless obstacles.

The church

The church is that community of faith through which families find strength and inspiration for the multiple responsibilities through faith in God. The church is the family of families with God the Father, and God the Son, working through God the Spirit. The relationship between church and home has too often been away from the home toward activities within the church. This has served to divide families into different groups with little attempt at unifying experiences.

What can the church do for more effective family living?

The church can give the guidance necessary so that the family can com-

to its own self-realization as the basic institution of Christian education.

The church must involve parents in its Sunday school program. Parent-teacher cooperation is essential if this phase of the church program is to become meaningful.

The church must provide continuous guidance to families throughout the family life cycle, both on an individual basis and a grouped basis. For example, parents of pre-school children can meet together periodically and help each other work out their common problems. In developing family-focused programs the church should call upon those in the community especially trained in the area of family life education to assist them in that task: psychologists, sociologists, social workers, educators and the like. This assistance might most profitably be in the planning of such programs and in helping to train leaders within the church.

Churches which have developed home and family life programs have found that they have helped to improve the quality of interpersonal relations within the family.

The school

The school is also concerned with the development of the whole child. This has not always been the case, and even today many think the primary task of the public school is to nurture intellectual development to the exclusion of the other aspects of growth. The school exerts enormous influence on the child.

The school's contribution to child development is enhanced through the cooperation of parents and teachers. This cooperation, if it is to become meaningful, must be on a basis of real concern for the child. It cannot be a simple reporting of grades on a report card. The reporting of teachers to parents can become a communication in which parents and teachers share insights which will make the learning process more acceptable and meaningful to the child.

Schools have the responsibility to provide that kind of individual guidance to children which will best insure their continued healthy growth. Many schools have qualified persons who act as a liaison between school and home. These persons fall into two categories: the guidance counselor who handles the more personal aspects of growth and development on a counselor-pupil basis; the classroom teacher who utilizes family-oriented material in class, helping children cope with their present life tasks. At times these two functions may be fused. Interest in family life



People from various denominations and religious faiths find in the parent-teacher associations a way to work together for the welfare of all children.

Hays from Monkmeyer

education in the public schools is growing in many schools throughout the country. Its primary aim is to make the school truly supplemental to the family in the development of healthy children.

Home, church, and school, supporting one another's efforts, can enhance the development of the God-given potentialities within each individual so that each can bring forth his fruit in his season.

A short reading list on religion and public education

PERSONS who would like to read further on problems of religion and public education may wish to see the following recent publications, mostly periodicals and officials documents:

Phi Delta Kappan, April 1955, Volume XXXVI, No. 7. Order from Phi Delta Kappa, 2034 Ridge Road, Homewood, Ill. Single Copy 50c.

Religion and Public Education, Greater Philadelphia Council of Churches, 1421 Arch St., Philadelphia 2, Pa. Single copy, 50c plus postage. (Mimeographed, 1957).

Religious Education, July-August 1957, Vol. LII, No. 4, The Religious Education Assn., 545 W. 111th St., New York 25, N.Y. Single copy \$1.00.

Social Action, February 1958, Vol. XXIV, No. 6, United Church of Christ, 289 Fourth Ave., New York 10, N.Y. Single copy 25c.

Religion in Education, a Bibliography. Compiled by Joseph Politella, 1956. American Assn. of Colleges for Teacher Education, 11 Elm St., Oneonta, N.Y. \$1.00.

The Church and the Public Schools, an official statement approved by the 169th General Assembly of the Presbyterian Church in the U.S.A., June 1957. Board of Christian Education, Philadelphia, Pa. Single copy 15c.

The Relation of the Churches to the Public Schools, and the Place of Religion in Public Education, (1958) Church Federation of Greater Chicago, 77 West Washington St., Chicago 2, Ill. Single copy 30c.

The Relationship of Public and Parochial School Education. Board of Missions, Reformed Church in America, 156 Fifth Ave., New York 10, N.Y. Single copy 25c.

Weekday church school— a bridge

by Alice L. GODDARD

Executive Director, Department of Weekday Religious Education,
National Council of Churches.

WEEKDAY RELIGIOUS EDUCATION on released time presents a unique opportunity to bring the work of the church and school together in the life of the pupil. Weekday teachers of religion can add a religious interpretation to the work of the public school beyond what is possible for the most consecrated public school teacher. In weekday classes of religion the contribution of the church in the history and work of the world is seen alongside of the rest of the story of mankind, not only as an historical fact but in the light of the mission and purpose of the church.

Let us look in on a few classes to see how their teachers have attempted to help children cultivate the awareness of this relationship between Christian teaching and what is taught in public school.

The weekday leader of a fourth-grade weekday group discovered that her children, who met in a mobile classroom, did not know that this work was part of the program of their churches. She set aside a period in one of the sessions to interpret this fact. One child from each church represented in the group was asked to print the name of his church on a sheet of paper. Care was exercised not to embarrass any non-church child. One of the children not engaged in printing was asked to draw a picture of the trailer in which the group met, and another drew the school building. The others drew pictures of church buildings of any type they chose.

The drawings were put on the bulletin board and the group discussed ways the churches made their class possible. As they placed the drawing of the school, the pupils talked about the way the school and

church shared school time. At the close of the year's work, letters of appreciation were written to the churches by the children. This teacher knew that her class, like any other, could realize the full value of their time together only if they knew that what they did was part of the program of the church, made possible through co-operation with the public school.

The leader of a fifth-grade group took the trouble to find out what her class was studying in social science. She had looked over the syllabus for their study and had reviewed some of the teaching materials used. The boys and girls in their religious class were studying from the course *Jesus, Friend and Teacher*. As they talked of Jesus' teaching about people's relationships with God and with each other, the teacher kept drawing on examples from the course in social science to illustrate how these relationships were being put into practice in various practical ways. The boys and girls were encouraged to tell some of the things they had studied in school work which showed that the influence of Jesus had made a difference in the world. They talked of why Christians were concerned about other people and of how they had seen in their work at school manifestations of the spread of this concern throughout the world. The leader brought in Old Testament teachings from time to time, as the life of Jesus was reviewed, and helped the children to see how, through the ages and today, religion has demanded justice and mercy.

A sixth-grade leader using the course *In Awe and Wonder* did much the same in giving Christian interpretation to the study of natural science.

A tenth-grade group was studying *Paul—Christian and World Traveler*. One of the pupils mentioned to the teacher that in their current events group in public school they were gathering newspaper clippings, many of which covered the area over which Paul traveled. He suggested they might use the same clippings in their weekday study.

As the students looked at these clippings in relation to the difference Christianity has made in the Asian world, these young people saw history, and current events for the first time in relation to the history of the early church. The religious conflicts in this geographic area were not minimized and were seen to have been present even at the time of Paul.

These are examples of ways many weekday teachers have brought Christian values to bear on public school study. None of these examples came about by chance. They developed because teachers saw the need to add religious meaning to the public school learning and watched constantly for ways to do so. These leaders knew, as do many weekday teachers, what to draw on in the courses taught by the public schools and what to expect from students as the result of their work at school.

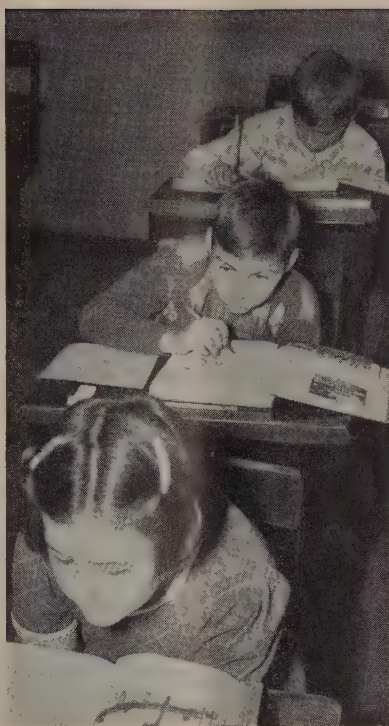
Some leaders visit public school classes occasionally to observe methods used in school which can be used also in the weekday classes in religion. These visits are arranged for in advance and, at the school's request, are sometimes in classes other than ones from which the visitor's pupils are drawn. Many leaders listen carefully to conversations as they escort boys and girls between church and school, or use illustrations from the school interests, or relate incidents from the school classroom to the Christian teaching.

The Sunday church school is oriented primarily in the life and work of the boy or girl in his local church or his home. The church may be miles away from the public school the pupil attends. There may be no one in his Sunday school class who is a public school classmate. These factors are just the opposite for the work of weekday religious education. The class meets in a building close to the school. Pupils move immediately from general education work to religious study. School friends are together. This gives the weekday teacher an excellent opportunity to build upon the relationships already established.

Only a teacher with sound Christian knowledge and convictions and good training in educational procedures can perform the unique task outlined for weekday religious edu-

ation in this relationship of school and church. The experiences of the pupils in the weekday class must be of an educational standard commensurate with that of his public school. If they are not, the pupil's religious development is hindered. The provision of leadership capable of maintaining this standard is the responsibility of the churches. The attitude of the public school community toward weekday religious education is largely determined by the quality of the leadership secured for it.

The teacher's efforts in the class should be supported by local and area church boards and committees on Christian education which consider the weekday classes as part of their responsibility. Children need to see their minister and other church school leaders at their classes or at special programs. When church people visit the classes they should clear the time in advance because crowded space, special work on certain days, or plans for other visitors may make one time preferable to another.



A growing sense of the relationship between religious and secular knowledge may come to a boy or girl who attends a weekday class in religion.
A. Devaney, Inc.

The weekday teachers can accomplish only half of the task in meeting the needs of the non-church pupils who enroll in their classes. These pupils need also the experience of participation in a church and church school. The teacher needs help in accomplishing this, which could be given by the Christian education leaders and the ministers of the churches. Weekday schools provide one of the most effective means of bringing the unchurched children into the church's program.

Weekday religious education can thus be conceived as a bridge between the school and the church, helping to integrate into the life of the child the sometimes divergent teachings of the two institutions. And it is a bridge, too, over which children without church connections may find their way into the Christian fellowship.

THIS ISSUE OF THE JOURNAL contains dynamite. Applied at strategic points, it can blast away ignorance and indifference. It can open new vistas of educational effectiveness in both public and church school teaching. Every church leader will find it stimulating not only to read it through carefully for himself, but to discuss with others the many interesting points which are raised.

The whole issue centers around the document "An Educational Platform for the Public Schools," on page 14. *Read this first.* The public schools are your business as a citizen. In this paper public school administrators say what they are trying to do. Dr. Knoff's comments on it in "Live Issues," will guide you in a consideration of it. Then read the articles which discuss the implications of the document as seen by people whose first interest is Christian education.

After this, consider how you can draw others into a consideration of the issues involved. Here are some suggestions:

1. Schedule the topic "The Church and Public Schools" for discussion in your monthly teachers' meetings and in your Committee on Christian Education, after all have studied this issue.

2. Schedule forum discussions on the same subject. These may be for

How you can use this issue

the whole church, perhaps sponsored by a men's or a women's group in the church. As speakers have representatives from both public and church schools, letting each have an opportunity to study this number of the *Journal* in advance. Ask them to consider possibilities for cooperation between church and school as well as points of tension. They will find Dr. Knoff's comments on the document most helpful.

3. Talk to the program committees of the Kiwanis Club, the American Association of University Women, the local lecture series committee, or any other civic group in which you hold membership. Express your interest in discussing the needs of public schools and the need for reaching a consensus on how public schools should deal with matters of religious concern. After clearing with public school officials, suggest a similar program for the parent-teachers association.

4. Talk over with a friendly public school teacher the points of view expressed in this issue. Invite other members of your church who teach in the public schools to read this issue

and to think about how they can use their professional skill to improve the church school. Invite them to think, also, about how standards of Christian vocation affect their work.

5. Compare public school textbooks at the grade level you teach with your church school texts, and try to see how each can be related to the other.

6. Schedule for discussion at a teachers' meeting the implications of the document for the church school, especially for grouping and grading and curriculum correlation. Schedule another session for an earnest consideration of what the church schools must do "over and above" what is done in the public school.

7. If, out of your study and experience, you have a point of view or a problem you wish to share as to how churches should be related to public schools, send a letter about the matter to the Committee on Religion and Public Education, National Council of Churches, 257 Fourth Avenue, New York 10, New York.

Note: Extra copies of this special issue may be ordered on the card facing page 10.

AN EDUCATIONAL PLATFORM for the public schools

by George H. REAVIS

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Editor's Note: This statement of educational policy for public schools was prepared under sponsorship of an informal organization of sixty superintendents of schools in cities with populations from 100,000 to 200,000; it is based upon a like document published in 1952 by a similar group of superintendents of schools in cities with populations over 200,000. In its formation, faculty groups of many cities have participated. Dr. Reavis, who is responsible for the language of this statement, also had major responsibility in the preparation of the statement published in 1952 on which this Educational Platform is based.

In the United States, definition of educational policy is largely the responsibility of local school districts. Citizens participate in the discussions leading to definition of policy, and will be interested in this statement of what public schools are trying to be and do.¹

Purposes of education

THE AMERICAN PUBLIC SCHOOL SYSTEM was founded to help maintain and promote the American way of life. Our educational system has grown as America has grown. The way of life it helps to perpetuate and improve has undergone important changes. The responsibilities of citizenship have broadened. The educative process has gradually become better understood. New and increasing demands are made upon the schools. As the role of the schools becomes more important, and the problems more complex and confusing, the need to define educational policy with vision, clarity, and forcefulness cannot be overemphasized.

Education is preparation for citizenship in its broadest sense. The development of the individual to the limit of his capacity for complete living in our society is the major purpose of education. The home, the school, the church,

the community, and many other agencies share in the responsibility for our education. In educating for well-rounded citizenship, the schools are thus not alone in their efforts. Education is a cooperative enterprise.

The school curriculum is given direction by our concept of the good citizen and his educational needs. The responsibility of citizenship was recognized early by the establishment of schools, primarily for literacy. Reading and writing were taught originally to enable the individual to live well with his fellowmen in a free society.

In America our most cherished goal is freedom. In banding together under the Constitution to protect their common interests and govern themselves, our forefathers were unwilling to yield certain individual rights to the government. The first ten amendments to the Constitution were adopted to safeguard important personal rights. From this emphasis on freedom stems our educational program.

Progress toward freedom comes with the development of the discipline and understandings, and the acceptance of the responsibilities, that freedom entails. Among the worthy personal goals for living are an understanding of, and respect for, one's self, including the self-discipline which comes through our moral and spiritual values. The price of freedom is discipline in the character of the individual citizen. This requires a good basic general education.

The good citizen

The good citizen must be economically and socially competent. To be economically competent, the citizen must be able to take his place as a producer in our private-enterprise economy. He must be able to produce as much or more in goods and services as he consumes, or otherwise add to the general welfare and thereby help sustain and improve our standard of living. To be socially competent, he must be politically competent and able to live well with his fellows so that life shall mean no less, and may mean more, for his fellows because he is one of them. These two phases of citizenship education (economic and social competence) require a good general education, including a working mastery of the "three R's" and other fundamentals. The ability to read, and to communicate, is equally necessary for successful employment in business and industry and for military service, as well as for everyday living.

The good citizen is informed on local, national, and world affairs and contributes to an informed public opinion. Improvement in transportation and communication has brought the peoples of the earth closer together

¹The committee of school superintendents with primary responsibility for development of this statement included Chairman Alden H. Blankenship, Gary, Indiana; Ralph Becker, Evansville, Indiana; W. R. McIntosh, Rockford, Illinois; Ward I. Miller, Wilmington, Delaware; R. L. Williams, Corpus Christi, Texas. "An Educational Platform" was published by Alden H. Blankenship, Board of Education, Gary, Indiana, 1957, in a 23 page pamphlet available at 25 cents per single copy; quantities of 100 or more copies at \$15.00 per hundred. Copyright 1957 by George H. Reavis. Reproduced by arrangement with the copyright owner.

ad increased their interdependence. Our government now has some responsibility for world leadership. A high level of world understanding is necessary for American citizenship. Social competence includes the ability to be not only a good member of a family and a good neighbor but also a participating member of the larger community. Our citizens should understand our way of life and its basic institutions and have a deep-seated devotion to America, based upon a high level of world understanding.

In a totalitarian society in which the state is supreme and public policy is not determined by the popular will, youth needs to be trained merely to believe, obey, and fight. But in our republic with representative government, where popular will determines public policy, it is not enough to teach our citizens what they are to believe, the persons they are to obey, and the things for which they are to fight. Popular government requires straight-thinking citizens who contribute to an informed public opinion that firmly supports sound public policy.

In a democracy, every man is entitled to his own opinion, but no man has the right to be wrong about the facts on which his opinion is based. *No man has the right to be ignorant.* He has the responsibility to base his opinion on the best available information. Scholarship is important in a democracy because the quality of a man's thinking depends upon the range, the validity, and the clarity of his ideas; and his character depends largely upon the nature and strength of his ideals. A high level of general education is necessary to perpetuate the American way of life.

The American way

Perhaps we should note the American way in more detail. Our democracy stems from the Judeo-Christian heritage, with emphasis on religious freedom and the brotherhood of man. As a philosophy, American democracy is a system of ethics grounded in religion. We recognize the supreme worth and dignity of the individual consistent with the general welfare and the common good.

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." We believe that our people have the right and the capacity to govern themselves.

We have a government of limited powers. We confer certain powers on our Federal and state governments, and reserve certain rights for ourselves as individuals. Government thus derives its "just powers from the consent of the governed." The purpose of government is to preserve and promote the exercise of our rights, and to manage our affairs of common concern. Government is a means to these ends rather than an end in itself.

Our government is a republic, defined by the Constitution of the United States. Our republic is a representative government, with popular rule. Public policy is determined by the people, and is expressed through a system of laws and their administration. Our government is organized in three branches with appropriate checks and balances. Our Constitution provides for change through amendment to meet new needs by evolution rather than by revolution.

All men are equal before the law. The rights of minorities are recognized and protected. The members of minority groups are themselves individuals with "unalienable" rights. Minorities must have the opportunity to become the majority in order to continue majority rule. To suppress minorities, or to deny them the opportunity

The outline, page 33, of the subject matter of Christian education as related to an accepted list of objectives, will be helpful for study in connection with the purposes of public education.

to become the majority, is to abandon popular government.

Self-government assumes an enlightened electorate. Sound public policy requires an informed public opinion. We therefore recognize the great importance of education and the public school system. "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Freedom to learn, with free access to information, and free discussion, with open avenues of communication, are basic essentials of the American way. We believe that "error of opinion may be tolerated where reason is left free to combat it."

Our economy is based upon private enterprise. The ownership of property and the profit motive stimulate the production and distribution of the goods and services necessary to maintain a high standard of living. Our great productive capacity results from the increased competence, resourcefulness, initiative, and industry of our people expressed through the development of new methods and new resources.

Changing needs

In recent decades important changes have been taking place. Children and youth in large cities have been increasingly deprived of opportunities to participate in many activities outside of school that formerly helped to educate directly for later life. They no longer work alongside their parents in providing food, clothing, and shelter for the family. When children and youth shared more responsibilities with their parents and participated more actively in family affairs, and the family was a more closely knit economic unit, important educational purposes were served by these activities. The normal activities of children were then more closely in line with their later adult life. Today, our children have certain other advantages but they miss, particularly in larger cities, much of this important experience contributing so greatly to their future educational needs.

Furthermore, with each succeeding generation, more persons work for others. Each person today, more than ever before, needs to learn the relationship between his work—and the quality of this work—and the welfare of himself, his family, and his community. The specialization of industry and its removal from the home and neighborhood have other implications for education. Many parents go to work and children are left at home. Children turn for companionship to other children who are similarly separated from their parents. Parents, at work, associate with other adults. Each age level tends to develop its own set of values and cultural patterns, with less opportunity for one age level to influence the other.

Community life is also more affected by forces that do not originate within the community, but rather outside

Two Schools for Johnny . . .

Sometimes children and young people are confused by the instruction they get in church school and in public schools. To help parents and teachers make all of the child's education more meaningful, the Journal has now published two companion special issues, "The Church and Public Schools" and "Church and College." Use the card facing page 10 to order copies of these important issues.



Fifth grade pupils study air transportation. May the teacher mention the missionaries who fly these routes?

Aigner from Monkmeyer

in the state, nation, and world. The schools have responsibility to help pupils to understand and cope with these forces. At appropriate age levels pupils understand the position of each important community organization on vital issues and why that organization takes its particular stand. Where such local organization is a part of a larger organization, the issue should, within the maturity of the pupils, be understood also in its wider relationships.

Moreover, most of the significant additions to our culture reach the people as a whole through the schools. As science continues to add to our knowledge of the universe, as scholars delve more deeply into the past, and as unfolding history itself adds new pages, there is increasingly more to be taught. The hazards of a more dangerous environment have increased the responsibility of the schools for safety education. Thus, as the home and other agencies teach relatively less, and the body of knowledge to be taught grows larger, and as our life becomes more complex, the responsibility for discriminating between the important and less important in education grows greater, and the problem of desirable public school policy becomes more urgent and complex.

Responsibilities of the schools

Formal education began originally with the introduction and wide use of written language. The public schools were established to teach those essentials not taught adequately by other agencies in society. In the beginning the curriculum was limited to reading, writing, and arithmetic; but the kind and amount of education required for complete living have greatly increased. The educational service rendered by the home and some other agencies has declined or changed. As a result, the school curriculum has grown enormously. No other people has ever

expected so much of its schools. It is important, therefore, to define clearly the role of the public schools, and continually to review and appraise the educational program.

Threefold function

The responsibilities of the public schools may be viewed as threefold. The public schools have (a) primary or chief responsibility for some phases of education, (b) partial or shared responsibility for other phases of education, and (c) some responsibility for educational leadership in the community.

(a) The public schools have primary or chief responsibility for reading, handwriting, arithmetic, spelling, and the basic essentials of oral and written composition, the social studies (geography, history, and civics), and science. Reading is an important primary responsibility of the schools. Legible handwriting, proficiency in arithmetic for ordinary needs, and the ability to spell one's written vocabulary are also essentials for which the schools accept major responsibility. Certain basic elements of the social studies and science, and a working proficiency in the use of English, are also primary responsibilities of the schools.

(b) Responsibility for some other phases of education is shared jointly, and in varying degrees, by the schools and other educational agencies. These shared responsibilities include vocational fitness and certain broad outcomes of general education such as the American way of life, health and safety, scientific attitude of mind, consumer competence, thrift, family living, conservation, the arts, moral and spiritual values, and the worthy use of leisure time.

(c) The schools also have some responsibility for helpful counsel and educational leadership in the community. They support and cooperate with other recognized educational agencies in the performance of their established educational functions in order to help provide a well-rounded educational program for the community as a whole.

These three responsibilities of the public schools are not separate. They are closely interrelated and operate concurrently. The schools, however, see each of these functions distinctly and strive to perform all three of them well. Unless the schools perform the first function (primary responsibilities) well, they cannot perform the second one (shared responsibilities) well; and unless they perform each of the first two functions efficiently, they cannot provide helpful counsel and educational leadership in the community. For this reason, the public schools first make sure that they achieve well those things for which they have primary responsibility, but they do this without neglecting their shared responsibilities. At the same time, the schools strive to provide helpful counsel and educational leadership for the community and thus measure up to all three of their important responsibilities.

School organization

Although the public school curriculum is basically 8-4, schools in large city systems are usually 6-3-3 in administrative organization. In rural districts administrative organization is often 6-6, sometimes 8-4. The plan of the curriculum and the type of administrative organization that implements it should not be confused. The curriculum of grades seven and eight should be basically the same whether the pupils are in elementary schools, in junior high schools, or in six-year high schools. The administrative organization in a particular school system

s sometimes influenced or limited by the geography of the school district, the transportation facilities, and the school buildings available, but these influences should not substantially affect the curriculum.

The elementary school

The elementary school usually includes the kindergarten and first six grades. These younger children can be taught better when separated from older pupils and organized into easily accessible, separate schools adapted to their special needs. The elementary school provides the basic foundations of general education.

The educational program at any level is determined not only by the immediate present needs of pupils but also by the demands of the days, weeks, months, and years ahead. Although many topics repeat in cycles from grade to grade, the skills, understanding, and attitudes developed in the curriculum are usually most easily built in a definite order. The program in each grade continues the preceding grade and leads to the next with close continuity. The elementary school has a well-planned curriculum.

The junior high school

The junior high school usually includes grades seven, eight, and nine, organized in separate schools. These early adolescent children can usually be taught better when separated both from the younger children in the grades below and from the more mature adolescents in the grades above. These pupils can also travel farther to school than younger children, and enough of them can be brought together to justify the special facilities and the organization to provide a well-rounded program better suited to their interests and needs.

The junior high school, midway in type between that of the elementary school and the senior high school, is planned especially for preadolescents and early adolescents. The transition from the usual self-contained classroom plan of the elementary school to the fully departmentalized organization of the senior high school is made gradually in the junior high school. The transition from the prescribed program in grades seven and eight to a differentiated curriculum in grade nine comes within a school rather than between schools. This is especially helpful in educational and vocational guidance, which is important on this level.

The senior high school

The senior high school usually includes grades ten, eleven, and twelve, and is organized and administered separately to meet more specifically the needs of older adolescents. The separate organization of the senior high school also permits the concentration of the more expensive and specialized equipment and facilities for these grades into fewer schools.

High schools are no longer selective in their membership. Emphasis is placed upon holding power. As a result, fewer pupils drop out before completing the course. All youths of high school age should be kept in school until they complete a high school program. The high schools are open to all the children of all the people, and provide programs that make their attendance worth while.

The community college

The community (or junior) college is generally considered an extension of the public school system through grades thirteen and fourteen, and is now well established in many parts of the country. The community college

continues the general education of youth, prepares for later professional training in higher institutions, and also provides additional vocational education and other terminal courses for students under home supervision during later adolescence.

Adult education

Provision is usually made for the continuation of education on the adult level. Some adults wish to complete a high school education while working to support themselves and others. Some need to meet naturalization requirements. Other employed adults wish to prepare for promotion in responsibility and remuneration. Some adults desire to become more effective in homemaking and in civic affairs. Some want additional education to meet social and recreational needs, and still others wish to satisfy personal desires for additional knowledge or skills in some particular field. The provision for adult education, therefore, contributes to personal, social, economic, and civic competence and is usually included in the program of large city public school systems.

Individual differences

No two children are exactly alike; yet all have similar needs and motivations, and learn in about the same ways. There are common stages of development through which all children pass, although at different rates. Children are not alike even in the same family. Some are impulsive; others are more composed and less assertive. Some are independent and aggressive; others are easily guided. Some have much vitality and vigor; others have less stamina.

Children develop at different rates physically, mentally, socially, and emotionally. Chronological age alone is an inadequate measure of what a child can and should do. One child may be the same age as another but several inches taller and have stronger muscles. One may be more friendly and work more easily with classmates. One may learn from the printed page more readily than another but have less ability along some other lines. In all age groups, some children are ahead of others in their physical, mental, social, or emotional development. The faster-maturing child may easily go ahead of his age group, but the child maturing more slowly may be pressed too hard to keep up with his age group.

Although the nature of society and the resulting educational needs of citizenship determine what should be taught, the nature of children (the ways in which they learn, and their individual differences) determines how it can be taught, to what extent it can be taught, and when it can be best taught. The life needs of children in our society determine what should be taught and the nature of children determines method.

The curriculum

The curriculum includes all those learning activities provided by the schools for the education of children. In general, the subjects (fields or areas) of study in the kindergarten and first eight grades are common for all children. This is often called the "common school curriculum" because the subjects are common for all pupils. The curriculum of these eight grades includes those elements of our cultural heritage which all citizens should appreciate, acquire, and make a part of themselves; which, in varying degrees, can be profitably taught to all; and which can be more efficiently and economically taught

by the schools than by other educational agencies.

In the first six grades all pupils (except perhaps some of the handicapped) study the language arts, the social studies (geography, history, and civics), mathematics, science, art, music, and health, physical education, and safety. To these seven areas, industrial arts and home economics, or other courses in crafts and home arts, are usually added in grades seven and eight.

The curriculum in grades nine through twelve continues these nine fields and usually adds foreign languages and vocational subjects. The program in these grades continues general education for all and provides specialized education for groups. Usually one half to two thirds of the curriculum is common for all pupils in grades nine through twelve. These common subjects continue general education and are important regardless of the occupations and avocations the pupils may later follow. General education and specialized education are not separate, but are closely interrelated. Each is an important part of the other.

The major curriculum problems in large high schools stem chiefly from three sources—the wide range of interests and capacities of pupils, the multiplicity of separate courses, and the narrow specialization of subject matter in many of these courses. After a tremendous growth in the number of separate courses in large high schools during the last fifty years, the trend is now definitely toward fewer (and more inclusive) courses, with more pupils taking these fewer, broader courses and with the courses more effectively adapted to the varying capacities and needs of the pupils who take them.

In very small high schools the curriculum is usually too narrow and the teaching assignments too wide, but in large high schools the problems are often the reverse. In large high schools, many courses, narrow in scope and shallow in depth, are being eliminated, and the essentials of these courses transferred to the broader and more substantial courses remaining. Requirements for graduation are being made more specific, and the administration of the guidance program is being emphasized to limit further the scope of the elective system for individual pupils. At the same time, subject matter is being found not in books alone, but increasingly in the lives of pupils or in the community, or created in realistic situations and activities in the classroom, to bring a higher degree of functional realism and vitality to what is taught.

Vocational education

Many graduates of senior high schools and junior colleges go directly into wage-earning pursuits. Some of these pupils, in addition to devoting much time to general education, take such vocational subjects as stenography, office practice, bookkeeping, sales, and other distributive education courses. For other pupils, appropriate training for the trades and industries is provided. In rural communities, vocational agriculture is emphasized. For certain other pupils, the fine arts provide both more general education and also specific training for vocations in later life.

The vocational program in the public schools includes necessary general education, and also those types of vocational instruction which can be more effectively and more economically provided by the schools than by other agencies. The public schools share responsibility for vocational education with the home, the community, business, labor, industry, the farm, and other agencies. Much specialized occupational and technical training is provided by industry, business, and other agencies, but there are many fields of employment for which vocational education can and should be provided by the schools.

Most (usually as much as three fourths) of the first two years of a vocational program in a four-year high school is devoted to general education. During the last two years there is usually increased emphasis on preparation for a wage-earning pursuit, with varying amounts (usually about one half) of the time devoted to general education. Vocational competence requires a working mastery of the "three R's" and other fundamentals. The ability to read, and certain other basic skills, are necessary for successful employment and for military service. Each worker needs a good general education.

Preparation for a vocation is planned to terminate not earlier than the age of employability and at the time the pupil leaves school. The length and amount of vocational instruction vary with the occupation for which the instruction is intended. The vocational program is usually based upon an occupational survey of the community and region, and upon other information. The schools make provision for a wide range of individual abilities and future needs of pupils.

Most school systems provide for vocational education in departments or divisions of comprehensive high schools, but some types of vocational education that require expensive equipment or other special facilities are occasionally organized in a single, centrally located, separate school. The community (junior) college, wherever a part of the public school system, usually offers vocational courses. The foregoing principles apply with equal force to planning vocational programs in the community college.

Adapting to individual differences

Two methods of adapting the curriculum to individual differences are widely used in the first eight grades—(1) the traditional method of varying the rates at which pupils progress through the grades, and (2) the more recently developed practice of varying the depth and scope of essential topics in the curriculum. Both procedures are used in varying degrees concurrently by most school systems.

These two methods are continued in grades nine through twelve, where a third method is added. Here all pupils do not study the same subjects. The topics and subjects themselves vary with the individual capacities and needs of pupils. Specialized courses for specific purposes are added. In these grades, the curriculum includes more than necessary general education. An extensive program of extracurricular activities, and sometimes related work-experience out of school, further adapt the curriculum to individual differences.

Adaptation of topics

The adaptation of essential topics to the individual differences of pupils is very important and should perhaps be illustrated. Note the adaptation of a topic in arithmetic—decimal fractions—to the individual differences of pupils. All our citizens should master two-place decimals. Every citizen should be able to use his money efficiently, and our money system involves two-place decimals. The financial page of a newspaper uses two-place decimals. Rainfall is expressed in hundredths of an inch. Simple percentage is a two-place decimal. Two-place decimals are so widely used in everyday life that all citizens need a good working mastery of them. Even the slower pupils, who cannot learn more, should master two-place decimals thoroughly.

Attempts to teach pupils more than they can understand leaves them confused and helpless. It is better to



Dramatizations in which school children play the parts of people in many lands help to give them a sense of the world community. The church school may draw on this concept and give it religious significance.

A. Devaney, Inc.

teach the slower pupils a narrow scope and depth of essential topics thoroughly than to attempt more and merely confuse them. It is better to know a little well than to misunderstand a lot. Average pupils can and should achieve deeper understandings and wider skills. Each pupil, regardless of his ability, should achieve in the essential topics in every subject to the limit of his individual capacity.

Exceptionally gifted pupils should learn not only decimal fractions, but also the basic underlying principles of decimal notation. They should see that decimal notation, with place value, required the invention of zero, which is needed to hold the place when nothing is there. They should see why we could not have had modern science and technology with the Roman number system. The practical Romans saw no need for zero, because they thought that if one had nothing he would not need a figure to represent it. We owe a great debt to the Arabs, who brought decimal notation to the Western world. (The Indians in Central America also had zero and represented it by the picture of an empty clam shell.)

The gifted pupils should see that we have decimal notation because we have ten fingers and that we would have had a better number system if we had twelve fingers. A billion would then be a number more easily comprehended, and more decimal fractions would come out even because twelve is evenly divisible by more numbers than is ten. Very superior pupils might solve some problems in other number systems.

Superior pupils should see that in the warm countries the people had inefficient number systems based on twenty because they counted around both hands and both feet. Thus the Bible reckons in "scores." On the contrary, the Eskimo tribes in their cold lands have a number system based on five, the fingers of only one hand. The peasants of northern Russia have a number system based on two, and the Univac machine operates on a two-place number system.

The gifted pupils should delve into the history, philosophy, science, and art of every essential topic in the curriculum to the limit of their capacities to achieve. This is good not only for them, but for the other pupils as well. Their supplementary reports and discussions stimulate the slower pupils. All topics in the curriculum lend themselves easily to such enrichment, provided the class has suitable materials. Each pupil, regardless of his

ability, should begin each day where he is and take what is for him his own next step, and be so taught that he gets maximum satisfaction and joy out of his educational achievement.

Special classes

City school systems usually make special provision for those pupils who, because of physical, mental, emotional, or social handicaps, cannot be taught efficiently in classes with normal children. This provision usually includes specially equipped classrooms or separate schools, and teachers with special training.

Further individualization is provided through such procedures as: preprimary and reading readiness classes for pupils entering elementary schools with inadequate maturity for beginning reading; instructional materials carefully adapted to the varying needs, interests, and reading levels of pupils; and systematically planned contacts with parents to develop cooperative programs of pupil adjustment. The schools provide a planned curriculum adapted to the individual differences and needs of pupils.

Classification of pupils

The classification of pupils is a major responsibility of school administration. Responsibility for the organization of pupils into classes, including promotion policy, is usually vested by the board of education in the superintendent, who in turn delegates authority to school principals and teachers. The major question in each case is, "Where should this pupil be placed so that he can best learn those things that he needs most to learn?" This is to say, "In what class and under what teacher can he best be taught?"

In most school systems, there are definite periods when classes are reorganized, usually at the end of the school year. However, school systems usually keep the organization somewhat flexible, with the reassignment of a few pupils throughout the year as instructional needs require. In addition to the problem of whether a pupil can work well with a particular class, there are sometimes personality conflicts that can be resolved by transferring a pupil to another class.

The spread of classes

Because of their differences in ability, pupils working at full potential progress at widely varying rates. With good teaching, any class continues to spread until the range of the class in instructional needs is finally so wide that the pupils cannot be effectively taught by group procedures. A class that has a small spread at the beginning of the school year will have a much larger spread by the end of the term. The better the pupils are taught, the faster and wider the class spreads, until by the end of the school year the class spread is usually so wide that the extreme pupils should be reassigned to other classes to reduce the spread.

This periodic re-examination and reduction of the spread in the instructional needs of classes result in the "promotion" and "retardation" of pupils. It is impossible, of course, to eliminate entirely the spread in classes. The most that can be done is to reduce the spread in order to make a class as teachable as possible.

Group instruction necessary

In the program of universal education which the American public school system provides, pupils are taught primarily by group instruction. Under group instruction, the pupils learn not only from their teacher but also from each other and from the activities of the class as a whole. Some concepts, such as democracy and brotherhood, and most attitudes, such as loyalty, can be best developed by group instruction. Some outcomes, such as the skills in arithmetic and handwriting, can be better achieved by individual instruction. But group techniques are also helpful with these skills, when wholesome competition or group projects are employed to motivate achievement.

Good class instruction carries over into the out-of-class life of the pupils. When well taught, pupils work independently of the teacher part of the time. The good teacher tries to make every pupil eventually his own best teacher. In their independent work, the pupils work more as individuals. It is the individual who learns, and the instruction is finally individualized. With suitable materials, the independent work can be individualized to any extent desirable.

Most schools emphasize both group instruction and individual work. The two are interrelated and interdependent. Classes should be organized, as far as possible, to permit class or group instruction whenever the teacher finds it more effective and economical. Good teachers often divide any class temporarily into subgroups and committees, but if a teacher is forced by the nature of the class to divide the class into too many groups or to abandon group instruction and resort to individual instruction much of the time, the teacher is severely handicapped. Any teacher with a normal-sized class must make much use of group instruction.

If pupils are classified on the assumption that they are to be taught primarily by individual instruction, the teacher should have not more than five or six pupils. It is much more difficult to teach six pupils spread through six grades (one each in grades one, two, three, four, five, and six) than to teach thirty pupils who are similar enough in instructional needs that they can be taught together chiefly by group methods and with the same instructional materials.

The big problem of the old one-room school was the spread of its pupils. In recent years, most one-teacher rural schools have been closed and the pupils transported to larger centers, not because the one-room schools were too large but chiefly because their spread was too great. After closing these schools to organize teachable classes,

we should not now re-create the problems of the one-room rural school in consolidated and city school classrooms.

Both group and individual instruction requires the use of suitable materials. Teachers must have the materials and other facilities with which the pupils can be effectively taught both in groups and as individuals.

Teachability of classes

Three factors determine the teachability of a class: the size of the class; the spread in its instructional needs; and the supply of suitable materials. The class may be too large, the spread of its instructional need may be too wide, the instructional materials may be inadequate, or there may be some combination of these three factors that limits the quality of instruction.

Two of these factors are often confused. Teachers often react adversely to the size of classes when the real difficulty is the spread of the classes. When he has a few pupils who cannot be taught with the class, a teacher is inclined to assume that they would be eliminated if the class size were reduced, but when the class size is reduced without reduction in class spread, the problem remains.

The handicap of class size is apparent, as is the importance of instructional materials. They are limiting factors worthy of careful attention, but the spread of classes is the only one of the factors controlled by the classification of pupils, and is, therefore, our chief concern in this discussion.

Grouping in primary grades

Thirty pupils, six years old, who are mature enough at the opening of school for beginning reading, can be successfully taught by one teacher in the same room for one school year, because during the year it is usually not necessary to divide the class into more than three groups for reading instruction. The spread of the class has become too wide when the pupils must be divided into more than three groups for reading.

Two twenty-minute periods of reading instruction daily (accompanied by supplementary reading activities) are necessary in grades one and two for normal pupils to make satisfactory progress in reading. With three groups, this means ($2 \times 3 \times 20 = 120$) two hours each day for the teacher. With more than three groups, her reading time is increased and the teacher must either neglect reading or omit other essentials of a good program. To omit half of the necessary reading instruction and expect the pupils to make normal progress would be equivalent to reducing the food of an infant by one half and expecting it to develop a robust and healthy body. When a teacher in grade one or two must organize more than three reading groups, the spread of the class should be reduced by an interchange of a few pupils from the top and/or bottom of the class with some other classes.

In the primary grades, the major objective is teaching pupils to read. In all reading instruction, any group to be taught together should be similar enough in their reading levels so that they can be taught effectively with the same materials. Instruction in reading should have priority in the primary grades and in the programs of all pupils in other grades who cannot use reading profitably in the study of other subjects. Reading is an important factor in grouping pupils on all grade levels.

Steps or levels versus grades

Attempts have been made in some school systems to solve the classification problem in the primary grades by

abolishing "grades" and substituting several "steps" or "levels" for each grade. But when the steps are defined, the new plan is merely a new graded system with more grades, and the plan is usually abandoned. The word "grade" comes from the Latin, *gradus*, meaning step. A change from "grades" to "steps" merely substitutes Anglo-Saxon for Latin. Such changes in terminology solve no educational problems. Wherever the plan of "steps" has worked satisfactorily, not more than three "steps" have been assigned to a teacher at any one time. Where more than three levels have been assigned to a teacher, the plan has usually been abandoned. The answer is not steps or levels versus grades, but the number of teachable groups to a teacher.

Grouping in the intermediate grades

In grades four, five, and six, the teacher should be able to work much of the time, if he desires, with the class as a whole. It should not be necessary on account of the spread of the class to divide the class in these grades into more than two groups at any time. With two groups, the teacher can work with each group half of the time. When well taught, pupils in these grades can profitably work independently half of the time, but ordinarily not more.

The third grade may have two or three groups, depending on the educational program. If textbooks and reading materials in the other subjects are introduced in the third grade, and reading instruction is emphasized in these subjects, one thirty-minute period of specialized reading instruction daily is sufficient for average pupils to make normal progress. In this case, the grouping in grade three is similar to that in grades four through six. But if the curriculum and materials of grade three follow the plan of grades one and two, the grouping and reading periods should then follow the pattern of grades one and two.

In the intermediate grades, for pupils who have normal reading achievement, the chief objective is basic general elementary education with continued emphasis on reading and the other skill subjects. Pupils are taught both reading and other subjects with equal emphasis. In the

other subjects, an instructional group should either be able to read the same materials on the topic under study or be supplied adequately with suitable differentiated materials.

Grouping in the high school

In grades seven through twelve, most of the independent work of the pupils may be in the absence of the teacher. In these grades, with more specialized teaching assignments, the teacher should be able to work with the class as a whole as much as he desires and not be forced by the spread of the class to divide the pupils at any time. This requires a good guidance program and careful attention to the classification of pupils.

As pupils progress in high school, they naturally tend to group with other pupils of similar interests and needs, or with the same vocational plans. This is particularly true in senior high schools where future educational needs, vocational interests, and life-career motives influence the selection of programs and elective subjects. But special attention to classification is necessary in subjects required of all pupils. In high schools, pupils are first classified by their programs and the subjects that make up their programs. Beyond this, the reading level of pupils is an important consideration in all subjects that involve reading.

Significant factors

How should pupils be classified so they can be most effectively taught? What are the important factors that should determine the grouping of pupils? There are eleven factors to be considered.

1. Pupils who should be taught the same things are grouped together.
2. The members of a group should be able to engage in the same activities.
3. They should be able to use the same materials and facilities.
4. A common minimum level of reading achievement is necessary in most school subjects.



High school pupils are trained to do research, formulate opinions and express ideas publicly. The church school should expect no less of them in the study and discussion of the Christian faith and heritage.

Frederic Lewis



Schools often give recognition to gifted children, especially young scientists. Do the churches look for potential Bible scholars, theologians, and church historians?

Aigner from Monkmeyer

5. Similar general achievement in other subjects is helpful.
6. In some cases physical maturity is important.
7. Sometimes social maturity is a factor.
8. Occasionally emotional maturity is a factor.
9. Mental age limits what a pupil can be taught.
10. The intelligence quotient (unimportant in itself) influences other factors.
11. Chronological age, like the intelligence quotient, has no significance except its influence on other factors.

Pupils should be classified according to the most desirable combination of all significant factors. The use of any one factor alone does not work well. When pupils are grouped homogeneously by a single factor, classes usually spread too widely on other factors.

Combining significant factors

Perhaps these factors should be combined into simpler working criteria for the classification, assignment, and grouping of pupils. What is to be taught, instructional activities, and the ability to use materials (factors 1, 2, and 3) may be combined under the heading "desired program." Physical, social, and emotional maturity and mental age (factors 6, 7, 8, and 9) may be combined under "maturity of pupils." The other two significant factors (reading level and general achievement, 4 and 5) might stand alone. The remaining two factors (intelligence quotient and age, 10 and 11) may be disregarded.

The factors to be considered in the classification of pupils may thus be combined roughly into four: program; reading; general achievement; and maturity.

Given the program, the reading level is at first most important, but in the middle grades, general achievement may approach comparable significance. At adolescence, physical maturity takes precedence over other factors in assigning pupils to schools. Children vary widely in the ages at which they become adolescent. Adolescence (physical maturity) is the important factor, not chronological age. The organization of a school system into elementary schools, junior high schools, and senior high

schools serves in part to separate preadolescents, early adolescents, and later adolescents. This separation is provided by the 6-3-3 plan of school organization, which is based upon maturity, reading level, and general achievement.

Homogeneous grouping

A few years ago, many school systems grouped pupils homogeneously by the intelligence quotient, but the use of this plan has declined. A relatively wide spread in I. Q. presents no great difficulty with group methods if other factors are conducive to group procedures. It is what has happened to pupils as a result of the I. Q., not their I. Q. itself, that should be considered. The I. Q. should not arbitrarily determine the class or group to which a pupil is assigned, but should influence how soon he may be reassigned.

The term "homogeneous grouping" is widely misunderstood. All school systems classify pupils homogeneously, and differ only in the emphasis which they place upon the several factors considered in grouping. Placing beginning six-year-old children together is homogeneous grouping by entering age. Placing all seven-year-old children in the second grade, all eight-year-olds in the third grade, all nine-year-olds in the fourth grade, and so on, is homogeneous grouping by age. The no-failure plan, sometimes called "social promotion," is homogeneous grouping by chronological age.

Grouping by age is called the "no-failure plan" because a pupil is "advanced" to the next grade regardless of achievement and other significant factors. This produces an excessive spread in the instructional needs of classes. The same size suit of clothes does not fit all ten-year-old boys, and they vary as widely in their instructional needs as in the size of clothes which they wear. All ten-year-old boys should not be put into the same size shoes just because they are the same age. Age has no significance in classifying pupils except its relationship to other factors.

Normal progress

Most pupils make normal progress and complete the first eight grades by the time they are fourteen years old. All pupils should normally complete the first eight grades by the time they are sixteen. They should be taught, to the limit of their abilities, the essentials of the common school curriculum before they reach the legal leaving age, which in most states is sixteen. A pupil should not therefore ordinarily "fail" more than twice in the first eight grades. If (after "failing" twice) a pupil cannot be satisfactorily taught with his classmates, he should be transferred to an ungraded or remedial class. School systems usually organize such special classes on two levels, one for younger pupils and one for older pupils.

Usually the lowest 2 per cent of all pupils is organized in special classes for slow learners, for whom an adapted program is provided. This is done not only for the good of these slow pupils but also so that other pupils may be taught more effectively when the very slow pupils are removed from the regular classes. In the same way, some school systems organize mentally gifted pupils in separate classes.

The best classification of pupils and their assignment to

Extra-curricular Activities . . .

To help church school teachers understand and draw upon the enriching experiences of such agencies as the girl and boy scouts, the *Journal* will publish a special issue in September, "The Church and Agencies Serving Children and Youth." Reserve your copies by using coupon on page 52.

teachers are finally a matter of good judgment in the light of the controlling factors. It cannot be reduced to arbitrary rule and administered by a clerk. There can be no formula that relieves the school principal from the responsibility for a high degree of sound judgment as he cooperates with teachers and parents in the proper classification of pupils and their assignments to teachers. It is largely this important phase of school organization that makes the school principal the key to a good educational program.

Good teaching

Teaching is the process of giving direction to education and speeding up the rate at which learning takes place. The direction of education is determined by *what* is taught and the rate is determined chiefly by *how* it is taught. Good teaching is the best use of all available resources to accomplish the desired purposes of the school.

The good teacher understands his pupils, knows the kind of citizens that society requires, and uses efficiently all available educational resources. The good teacher gives desired direction to education and speeds up in maximum degree the rate at which education takes place by using wisely all available means of instruction. Each particular resource is used in the way it can best serve in the instructional program.

The good teacher uses textbooks, supplementary books, encyclopedias, dictionaries, maps, globes, charts, chalkboards, workbooks, films, slides, recordings, current periodicals, museums, historical sites, parks, zoos, factories and business institutions, and all other community resources, using no one particular resource when some other resource or combination of resources would serve the purposes better. Although the good teacher uses many resources and a variety of activities, the basic learning activities in most school subjects are reading and discussion.

To learn from others through reading and discussion, children require a rich background of first-hand personal experience. Suitable provision for necessary conceptual background and learning readiness is an essential element of good teaching. Children must therefore have many opportunities to construct, apply, demonstrate, illustrate, think, express, and appreciate.

Good teaching provides for pupils to acquire and maintain a sense of personal worth and belonging, with a feeling of security and freedom from burdensome fears and anxieties. A child must learn to meet and profit from failure, but continuous and repeated failure often destroys self-confidence, and may breed a spirit of futility. The life of every child should be characterized, on the whole, by a success pattern and a feeling of personal worth and security.

Interest is a large factor in learning. Teachers and parents have responsibility for the interests of children as well as for what they learn. Good teaching begins with the present interests of children and develops new interests that are educationally more significant. Good teaching creates situations that interest children in those things in which they must be interested in order to teach them the things they should be taught. There are no uninteresting things in the universe, although there may be some uninterested pupils.

Good teaching presupposes good teachers. Concern must be expressed over the difficulty of enlisting a sufficiently large number of talented young people to the teaching profession. The schools are handicapped by being in competition with aggressive business and industry. The problem is one of retention, too. The schools endeavor to make teaching situations attractive, but the

rewards for teachers must be equivalent to the rewards for comparable talent in other pursuits. The teacher shortage is one of the most serious problems confronting our public schools.

Instructional materials

Increasing enrollments and heavy teaching loads place new emphasis on an adequate supply of instructional materials. Good teaching requires and uses a variety of materials. In recent years much improvement has been made in instructional materials and in their effective use. Textbooks, supplementary books, encyclopedias, dictionaries, pamphlets, newspapers, magazines, films, recordings, charts, workbooks, exhibits, radio and television programs, pictures, and many other resources are used in diverse ways. A good textbook serves as the organizing basis of a well-planned course of instruction, but textbooks alone are not sufficient for a satisfactory program. Many other instructional aids are necessary. The quality of instruction is limited by the supply and wise use of appropriate teaching materials. The provision of adequate teaching equipment and instructional materials is an important responsibility of the community.

The careful appraisal and selection of instructional materials are an important function of school administration. Textbooks are usually adopted on the recommendation of carefully selected, well-balanced committees of teachers, supervisors, and administrators who thoroughly examine all available publications. Teacher cooperation is also used in the appraisal and selection of other important instructional materials in general use, but the administration retains the ultimate responsibility for selection.

Some materials are supplied directly to classrooms; some are catalogued and stored in the individual school for distribution within the school; and some are usually stored in a central teaching-aids center and circulated to schools as needed. The central collection usually includes motion picture films and other important materials not in continuous use and too expensive to assign permanently to individual schools, and which can be easily circulated throughout the school system.

Free and inexpensive materials are extensively used, but require careful screening. To illustrate propaganda techniques, the schools may use almost any materials which circulate freely in the community and to which the pupils are exposed in their daily lives, but such materials are used under careful teacher supervision, with due attention to their partisan nature. The point of view, purpose, and standing of the sponsoring organization are noted.

Although partisan materials are used in the analysis of propaganda techniques, every precaution is exercised to guarantee that textbooks and basic references are not only authentic and comprehensive but are also objective and impartial. School systems exercise great care in the appraisal, selection, purchase, distribution, and maintenance of all types of instructional materials and teaching equipment. The high quality and adequate supply of these facilities are second in importance only to the teacher in maintaining acceptable standards of instruction.

Moral and spiritual values

The public schools seek to identify the moral values in the curriculum, focus attention upon them, and teach them effectively. The schools include in the established school subjects the role of religion in the development of civilization, in present-day world affairs, and in American

life. The public schools maintain, in all ways and at all times, a climate friendly to religion, but religious indoctrination and the teaching of religion as such is left entirely to the home and the church.

Values permeate the program

Moral and spiritual values are essential elements of the public school program. They are present in the various school subjects and extracurricular activities, and are exemplified in the administration of the school. They permeate all phases of the curriculum. These values are not usually treated separately, but are integrated throughout all instructional activities. Their identification is an important step in curriculum development.

The social studies deal continuously with our basic values. Literature emphasizes human values and character delineation. The classics portray the struggle between good and evil. Science and mathematics exalt truth and intellectual honesty. Music and art express the aspirations of the ages. Industrial arts challenge creative abilities. Home economics is concerned with better living. Health and physical education promote good sportsmanship and better human relations. Children learn to live the good life by living it and then continue to live what they have learned.

Inculcating values

It is mainly through the skill and example of the teacher that moral and spiritual values are most effectively implemented in the school program. Good teaching, with its many examples of integrity and fair dealing, leads pupils to accept and practice these values. The schools provide maximum freedom of choice consistent with acceptable standards of conduct. Honesty is not taught by removing all opportunity to be dishonest; moral responsibility assumes some possibility of choice. By providing realistic opportunities for self-realization, the schools help pupils develop those high moral standards and positive personal convictions by which they strive to live the good life.

The big problem of character education is the motivation of right conduct. Knowledge of right by itself does not always impel the individual to do right. Memorizing the Ten Commandments does not prevent a person from violating any of them. One does right intentionally only when he wants to do right. One should not only know what is right; he should also want to do what is right. It is easy to teach what is right, but difficult to teach the desires (attitudes and ideals) that motivate right conduct. Deep personal conviction and firm devotion to the true, the beautiful, and the good are necessary to maintain firm habits of good conduct.

Our religious heritage

"We are a religious people whose institutions presuppose a Supreme Being." The conduct of most Americans is, in varying degrees, religiously motivated. Belief in God brings divine sanction to morality. Moral values, when accepted as the will of God, become spiritual values. Our government was founded on a belief in God. Our money and our national anthem assert that "In God We Trust." Allegiance is pledged to our nation "under God." Most Americans approach the basic values of life through the Fatherhood of God and the brotherhood of man. More than 95 per cent of the American people express a belief in God. The public schools reflect this belief. Most children enter school with a firm belief in God.

Religious freedom is also basic in the American way.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." Our government has no control, supervision, or jurisdiction over religion, but the separation of church and state does not imply that the state is indifferent to religion, nor that the church is indifferent to civic interests. It means that the choice of one's religion is a personal freedom reserved to the individual.

Religion in the program

The teaching of religion is a responsibility of the home and the church. The public schools support and endeavor to strengthen the home in discharging this important responsibility, but following the example of our government, the public schools, though friendly to religion, are nonsectarian and strictly impartial towards all religions. The schools respect the religion of each child and his belief or disbelief in God as taught by the home. They also teach each child to respect the religious beliefs of others. In individual cases of counseling and discipline, the public schools, in their discretion, may invoke the sanctions accepted by the home.

The public schools deal reverently with references to God as they come up from day to day, but the schools are careful not to infringe upon the right of the home to define, explain, and interpret God. The public schools cannot ignore God. An attempt to ignore God in the school program would be an attempt to deny God. The public schools are not godless. They acknowledge and accept God, but they do not teach God because to teach God is to define and interpret God, and this becomes sectarian. Religion is always a particular religion in the life of an individual. One can no more teach religion without teaching "a religion" than he can teach language to an infant without teaching a specific language. The public schools may not inculcate a religious creed or dogma, nor practice sectarian religious rites. They should not develop separate instructional units on religion divorced from the remainder of the curriculum nor should they ordinarily set aside a separate time in the school day for teaching about religion.

Religion in general education

Religious orientation, however, is an essential element of general education, and is therefore included in the public school program. The study of music is incomplete without some consideration of church music. The religious motive is prominent in architecture, sculpture, and painting. The religious element has run through the development of literature and the theater in an unbroken thread. Many great wars throughout history have involved some religious issue. Discussion of present-day world affairs, including such countries as Israel, Egypt, and Pakistan, is incomplete without the religious element. The religious factor cannot be ignored in such topics as the Crusades and the Reformation.

Perhaps the interrelation of school subjects should be noted more fully. No school subject can be taught entirely separate from others. For example, note the composition of the social studies. To take mathematics out of the social studies is to remove the calendar, the time sequence, and quantitative data from history and geography. The elimination of science would prevent an explanation of modern technology and our industrial civilization. If music and art were eliminated, we could not fully explain the culture of any people. If the language arts were eliminated, we could neither read nor discuss geography, history, and civics. Although, at any one time, a teacher is usually teaching some one school

subject, he must frequently include something from other subjects.

In a similar way, religion permeates most school subjects. Religion may be regarded both as a subject and as a part of other subjects. As a separate subject, religion becomes sectarian and is taught by the home and the church, not by the public schools; but, to the extent that religious orientation is necessary to understand other subjects fully, it is an essential element of general education. A nonsectarian treatment of religion is therefore included in the public-school program wherever it is needed to clarify an instructional objective. To eliminate religion from the school program entirely is to eliminate general education.

Special days

The public schools observe special days in accordance with this policy. There is almost no limit to the use of Thanksgiving in the schools. But special days with sectarian significance, such as Christmas, Easter, and Yom Kippur, require more careful treatment. The schools take appropriate note of special days widely observed in the community, and much, for example, is made of Christmas; but the public schools cannot use any holiday to teach the Christian religion as contrasted with Judaism or any other religion.

Religious groups

The great religions agree in general upon the inherent worth and dignity of the individual, and emphasize brotherhood. They all have the Golden Rule and the Ten Commandments or their equivalent. The great religions acknowledge God and assert divine sanction for morality. Such fundamental values are not the exclusive possessions of any one religion. They belong to all mankind. These values are nonsectarian, but we divide sharply into sectarian groups when we define God and explain revelation.

The concept of God varies all the way from a personal living God to a philosophical ideal or First Cause. Some elevate the state or society to the level of God. If "God" is viewed merely as the ultimate source of values, and if religion be defined as our response to this ultimate, then statism, humanism, and secularism are themselves sectarian religions. They are so recognized and taught as theological points of view in schools of theology. The public schools have no more right to teach philosophical secularism than they have to teach any other sectarian religion.

In America all religious groups are minorities, or are divided into subgroups which are minorities. The rights of all minorities are respected, but no minority (and not even a majority) can force its religious beliefs or disbeliefs upon others through the public schools. For example, atheists may disbelieve in God and may teach their children that there is no God. The public schools fully respect their rights, but atheists cannot require the public schools to teach atheism. The public schools cannot teach that the Declaration of Independence and our historic traditions are based upon a fallacy.

Need for defined policy

Occasional abuses may occur in dealing with religion in the public schools, as they may happen also in treating politics. Necessary freedom implies some opportunity to make mistakes. But abuses occur less often when responsibility and acceptable procedures are defined. The right of the pupil to learn is not served by attempting to

isolate the school from the community and the world, and forbidding any mention of things political or religious. School principals and teachers can better understand and more easily comply with policy when it is clearly defined and officially established in the community.

Controversial issues

Most of the school curriculum is composed of established truths and accepted values that provoke no controversy. The American heritage and our established traditions are not controversial. But in a growing culture, social change is inevitable and the curriculum of the public schools includes the study of some unsolved problems which involve controversy.

Controversial issues result from conflicts in the cherished interests, beliefs, or affiliations of large groups of our citizens. Controversial issues arise in the important proposals or policies concerning which our citizens hold conflicting points of view. Controversial issues tend to separate political parties, management and labor, city and country, and other large groups of our people who disagree on public policy or proposed solutions to important problems.

Controversial issues are appropriately studied in the public schools insofar as the maturity of the pupils and the means available permit. Pupils in senior high schools are mature enough to study most of the significant controversial issues facing our citizens. Only through the study of such issues (political, economic, or social) does youth develop certain abilities required for American citizenship.

The schools do not "teach" controversial issues, but rather make suitable provision for pupils to "study" them. The schools *teach* the American heritage (our established truths and accepted values) and, in doing this, provide suitable opportunities for pupils, under competent guidance, to *study* inherent controversial issues. For example, the schools provide for the *study* of other philosophies and forms of government, such as the totalitarian government of communism and fascism. This is necessary to teach pupils thoroughly the values of American democracy. Pupils should know something of the competing philosophies and forms of government and the alternatives to our democratic way of life in order to acquire a deep and firm devotion to America based upon understanding. Conviction in the absence of understanding is little more than prejudice. It is less stable and more susceptible to successful attack.

On all grade levels, therefore, the schools provide opportunities for pupils, according to their maturity, to analyze current problems, gather and organize pertinent facts, discriminate between fact and opinion, detect propaganda, identify prejudice, draw intelligent conclusions, respect the opinions of others, and accept the principles of majority rule and the rights of minorities. Free discussion of controversial issues, with free access to all relevant information, is the heart of the democratic process. Freedom of speech and free access to information are among our most cherished traditions.

Desirable policy on the study of controversial issues in the public schools is defined in terms of the rights of pupils rather than in terms of the rights of teachers. In the study of controversial issues, the pupil has four rights to be recognized:

- (a) The right to study any controversial issue which has political, economic, or social significance and concerning which (at his level) he should begin to have an opinion.
- (b) The right of free access to all relevant information,

including any materials that circulate freely in the community.

- (c) The right to study under competent instruction in an atmosphere free from bias and prejudice.
- (d) The right to form and express his own opinion without jeopardizing his relation to his teacher or the school.

The treatment of controversial issues is objective and scholarly, with a minimum emphasis on opinion. The teacher approaches controversial issues in the classroom in an impartial and unprejudiced manner, and must refrain from using his teaching position and prestige to promote a partisan point of view. Good teaching of subjects containing important controversial issues requires more skill than most other kinds of teaching and, so far as possible, only teachers skilled in handling controversial issues are assigned to teach subjects which involve much controversy.

Instructional policy on controversial issues should be clearly defined and officially established in the community in order to insure youth a thorough and well-balanced preparation for American citizenship, and to protect teachers and school administrators from unwarranted attacks by pressure groups that may attempt to use the schools for partisan purposes.

Home work

Most school systems plan for some supplementary home work in the intermediate grades, a little more in the upper grades, and still more (and sometimes work experience) on the high school level, but this is so planned that pupils work successfully, and without direct parental assistance, on projects which are an extension of school work. It is planned so as not to interfere with, but instead to supplement, the desirable home life of children. The good school develops educational momentum that permeates the home lives of pupils so that they live continuously out of school what they are being taught in school.

In general, the skills and other fundamentals are taught in school, and are motivated and maintained, in part, through use at home. The schools teach children to read, and the children then use reading at home to learn many interesting things, and to use their leisure time wisely. The schools teach spelling and letter-writing, and pupils at home write letters to their friends and relatives. The girl learns home economics in school and joins her mother in applying it in the home. The schools teach geography, history, and civics, with due attention to the current scene, and pupils out of school take an active interest in current affairs.

The content subjects require much enrichment in real-life situations. When well taught they extend into out-of-school life on a problem-approach basis which continues the development of the important basic concepts in these fields. The home thus provides opportunities for using what is taught, for learning many practical skills, and for building attitudes and habits which continue education in later life. Thus home work extends, motivates, applies, vitalizes, and enriches the school curriculum.

Education and living are continuous and unbroken. Children learn what they live and then live what they have learned. The educative process operates throughout our waking hours, and, although the schools provide an essential part of our education (without which civilization could not exist), the home is our most important educational institution. It is largely at home and in the community that one acquires his language, his religion, his politics, and most of the deep-seated attitudes that

determine his character. The home and the school have their own special educational functions to perform and neither can take the place of the other. Education is a cooperative enterprise.

Reporting to parents

Most school systems keep detailed and systematic records and periodically report to parents the progress of pupils. The type and frequency of reports vary throughout the country; and within a single school system the method of reporting to parents is not usually the same on all grade levels. Primary teachers are usually closer in touch with the parents of their pupils than are high school teachers, and reports to parents of primary pupils are usually somewhat less formal than reports to parents of high school pupils.

Most schools use a five point marking system in high schools and sometimes a somewhat narrower range of marks in elementary schools, particularly in the primary grades. Reports to parents usually indicate the interest and application of pupils, as well as their educational achievement. But report cards alone are not sufficient to keep the home and school adequately in touch with each other, and such reports are supplemented by appropriate personal conferences as needs require. The closest possible cooperation between home and school, with fullest mutual understanding, is necessary to operate a good educational program that adequately meets the needs of pupils.

Administration

In the American tradition, the public schools belong to the people and are responsive to the will of the community they serve. What they can be, and do, is limited by what the people are willing for them to be and do. What is taught, and even how it is taught, is by consent of the people. Our people are entitled to have the kind of schools they want.

This means that schools are not static. We live in a period of relatively rapid change. Life becomes ever more complex. The frontiers of life and action are no longer physical. Instead, they are political, social, and economic in nature, and world-wide in scope. Although the schools do not take sides on controversial issues or advocate changes in the social order, they must adjust and adapt to change, and endeavor to interpret change dispassionately and objectively. This requires educational leadership with vision that interprets a growing and improving educational program, democratically developed and efficiently administered.

Schools are usually organized and operated under a legally constituted board of education, representing the community and acting for the community in all matters pertaining to the policies of the schools. In good educational administration, the following principles are well established:

- (a) The people provide a nonpartisan, public-spirited board of education to govern the operation of their schools.
- (b) The chief functions of the board of education are: (1) legislative, the adoption of policy; (2) the review and evaluation of results; and (3) the interpretation of the program and its needs to the community.
- (c) The executive function of the board of education is discharged through a competent superintendent of schools and an adequate staff of professional

assistants held responsible for the efficient administration of the schools.

- (d) The review and interpretive functions are discharged by the board of education, the superintendent of schools, and the professional staff, in accordance with policies established by the board of education.

To best achieve their purposes, the schools operate under favorable conditions of widespread community understanding, cooperation, and support. Education is responsibility which many agencies share. A successful program requires that all agencies achieve their educational purposes in maximum degree.

The challenge

Our country today is going through one of the most important periods in its history. We are in an era of rapid development and far-reaching world-wide change. We have much at stake. Easily undervalued in assessing our assets are the potentialities of our human resources. Of all our resources, our youth offer our greatest hope. The outcome will be determined finally by how well we utilize our capacity to learn, including our every resource of mind, of spirit, and of will.

If we are to meet in full strength whatever the future may bring, the schools of our country must not only at-

tack their problems with vigor and deep insight but must also be better understood by the public that supports them. Their needs, the nature and scope of their activities, and how well they discharge their responsibilities are not now well understood. To achieve their maximum effectiveness the schools require not only the best in leadership, in facilities, and in personnel, but also a high level of community understanding and intelligent community support.

The schools welcome constructive criticism. Any citizen who seeks through genuine interest and honest inquiry to understand the purposes, program, and problems of his schools, and then seeks to influence constructively an improved performance of these functions, renders his schools and his community a valued service. But whoever fails to inform himself, and through false charges seeks to destroy confidence in the schools, does our country a great disservice.

American education is fundamentally sound. The instructional program is ever improving as the science and art of education develop, and as communities cooperate more helpfully with their educational agencies. If we take the long view, we must recognize that the growing generation is the most precious of our resources; that its competence, attitudes, and loyalties should be made our chief concern; and that its talents and abilities must be nurtured and developed to the utmost. Education is the most important opportunity, and the greatest responsibility, of every American community.

THE DOCUMENT *An Educational Platform for the Public Schools*, prepared by George H. Reavis, merits the careful study of every church leader. In my judgment, it has many suggestions which commend it. I suspect that it goes about as far toward meeting some of the concerns of an increasingly informed and articulate body of Protestant thought as school administrators are willing to go. Or better, it goes as far as school administrators feel they can go, recognizing the diversity of American community religious life and the emotions which are always involved in matters of religious belief and practice.

Read the document through before you read any farther in this guide. Then come back to the opening. You ought to consider carefully the process by which this document came into being, as recapitulated in the Editors' Note.

One question might be raised. It was superintendents of large city systems who sponsored this statement. These men tend to be most acutely aware of the religious heterogeneity of American boys and girls. I suspect that their experience engenders caution. If school administrators of smaller cities and of towns and villages had had a hand in this statement, would we have seen a larger area of agreement on what could be done in homogeneous communities? How does your town or city compare with the city you know best of 100,000 to 200,000 people? Would statements developed in these two places show any differences?

One may suppose that the committee of five mentioned in footnote 1 played a significant role in the development of the statement. The geographical distribution of these superintendents seems somewhat north central. The five cities are cities oriented to large industries, for the most part. Would any significant change have emerged if western cities had been included, or southern cities rely-

Live issues

A guide to the use of "An Educational Platform"—either individually or in groups

by Gerald E. KNOFF

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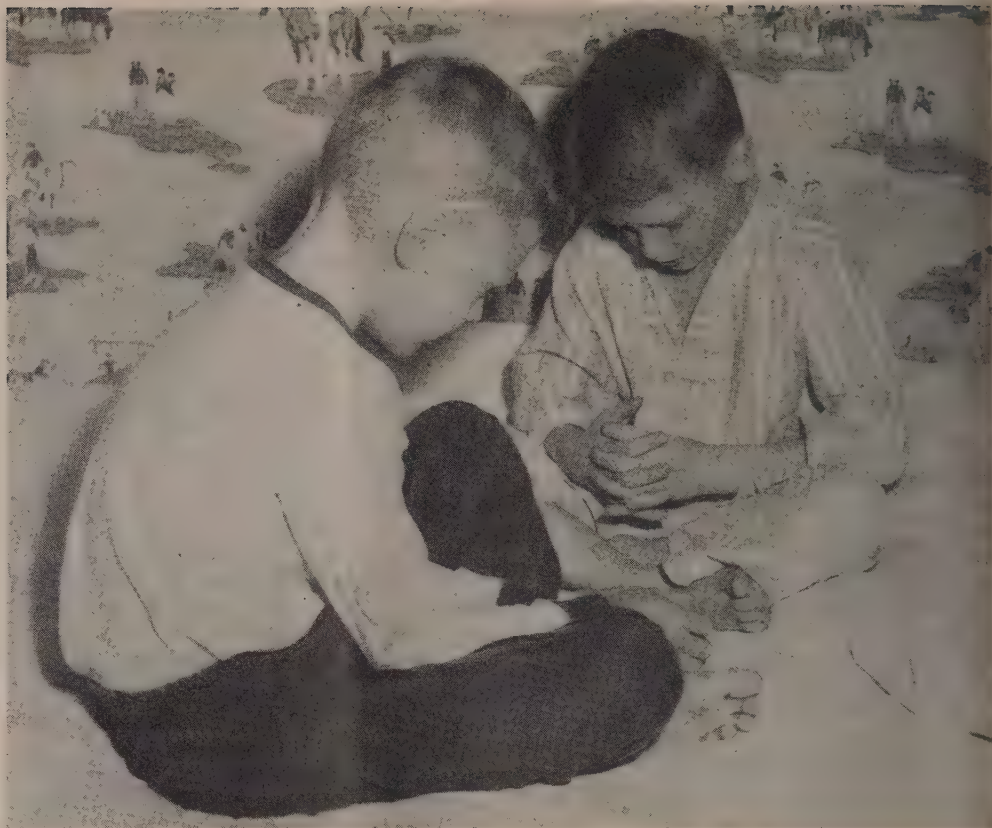
ing upon agriculture, or New England cities with their diverse religious and racial groups?¹

An historical observation is made at the very outset of the paper: "The American public school system was founded to help maintain and promote the American way of life." You should ask yourself, "In what ways is this true? In what ways, false? Is this comment a generality which is almost certain to be misunderstood because of the popular current connotations of 'the American way'?

¹Editorial note: It should be remembered that in addition to the committee of five, practically all sixty superintendents in cities with populations of 100,000 to 200,000, many of them in the West, South, and New England, participated in some way in the preparation of this document, most of them actively.

In the Christian home, children learn to pray in a very personal way, in line with the religious concepts of their family and their church.

Dorothy L. Carl



of life'?" You might do well to read some discussions of the founding of our American public school system. Ellwood Cubberley's *Public Education in the United States*, chapters V, VI, VII, and Luther A. Weigle's *American Idealism*, chapter IX, will do for a beginning. Were there other more important aims for the establishment of our American public schools?

Purposes of education (page 14)

Under this first large section are listed the sub-titles: *The Good Citizen*, *The American Way*, and *Changing Needs*. If you are considering these purposes in a group you may find sharp differences of opinion underneath some smooth and polished sentences. In the second paragraph the author says:

"The development of the individual to the limit of his capacity for complete living in our society is the major purpose of education."

Fine. But what is "complete living"? That of a millionaire play-boy? That of a Catholic monk? That of a prosperous, respected Wall Street broker? You see, there are a lot of unexamined assumptions in a simple-appearing statement like that. Again, "In America our most cherished goal is freedom." Is it really? Or is it one of our cherished goals? Remember that Patrick Henry would have nothing to do with our Federal Constitution because he was convinced it destroyed the freedom he so ardently loved. Was not the chief impulse which kept the framers of the Constitution at their job a disillusionment with freedom as a single governmental principle? Would it be more accurate to say that America (and her schools) has always tried to keep a balance between freedom and social responsibility? Have we sometimes emphasized the one, sometimes the other, to keep pace with changing times and emerging needs?

What would you say about the observation, "Our

government now has some responsibility for world leadership." From what you know of world affairs, is this statement strong enough? Why or why not?

Dr. Reavis preserves for us (in the section, *The Good Citizen*) an echo from the ominous Fascism of the twenties and thirties, "Believe, Obey, Fight." Do you recognize their source? Where do you hear those strident imperatives today? Are they to be heard in America? From whom?

Pay particular attention to the fine paragraph on facts and information. These words will repay careful examination.

In the section on *The American Way* the writer observes that, "Our economy is based upon private enterprise." No one could object to that as a descriptive statement. Yet it may be interesting to list the ways in which, in the America of 1958, it has been found necessary to restrict "private enterprise" with public law (Federal Communications Commission, Interstate Commerce Commission, state regulatory acts) and to supplement it by enterprises and institutions owned by the people (the post office system, public power, highways, schools).

The writer's discussion of the *Responsibilities of the Schools* is helpful. It is in the competition between (a) primary responsibilities and (b) shared responsibilities that public controversy, some helpful and some harmful, is centered. How is it in your community? Do people say that your schools are so busy with the "frills" mentioned in (b) that their essential function in (a) is neglected? If the criticism seems sound, who is responsible in your district for this imbalance? Is the public generally tempted to ask the schools to do too much?

The curriculum (page 17)

Most readers will be helped, I think, by the brief exposition of the curriculum of the school. Here again the



In the church school children learn to pray as a group, and to think of themselves as stewards of God's gifts.

Hays from Monkmeier

background of the large city and the large system shows through. In the treatment on vocation one misses any consideration of the role of the church. To be sure the churches' activity is not very conspicuous, but in motivation they are exceedingly influential, as many a layman with a good memory, as well as many a minister, can testify. Nor should we forget the role of youth conferences, for hundreds of thousands of American young people the scene of life-long vocational decisions.

Adapting to individual differences (page 18)

The largest amount of space used in discussing this section is devoted to a single illustration of the way in

which the use and importance of the western number system, derived from the Arabians, can be taught to pupils of greatly differing capacities.

Those of us in Christian education will do well to be aware of and to applaud the schools for their sensitive awareness of individual differences and for the perceptive programs that take account of these differences. We might do well, however, to probe further to inquire about the origin of this concern and about our own organizational and pedagogical fidelity to it. How much of this concern for individual differences is directly traceable to the New Testament? What aspects of it go back even further, to our Hebrew and Jewish inheritance? What aspects came to us through other historical inheritance,



These public school pupils are having a prayer of thanks before going to the school cafeteria for lunch. Should such corporate prayer be permitted in school?

Tharpe from Monkmeier

e.g., Greece or Rome? What are we doing in Christian education to take adequately into account the individual differences among learners: the mentally retarded, the physically handicapped, the gifted child? What are your local church and church school doing to provide an adequate ministry for these persons?

Classification of pupils (page 19)

Dr. Reavis' treatment of the teachability of classes was interesting to me. "...when the class size is reduced without reduction in class spread the problem remains." I think we might translate that into church school terms by raising the question as to whether our insistence upon small church school classes, not as urgent now as it used to be, may not have been similarly beside the point. But how can we have dependable records of individual ability and achievement to insure workable class spreads? We are a long, long way from answering that problem.

How many of Dr. Reavis' eleven significant factors in grouping are relevant and workable in a church school?

Good teaching (page 23)

We in Christian education might ask ourselves in this connection: "Are the conditions of good teaching for us about the same as those Dr. Reavis lists for public school teachers? What other factors are involved, if any? How important is a personal experience of religious faith?"

Instructional materials (page 23)

Dr. Reavis says, "The careful appraisal and selection of instructional materials are an important function of school administration." We do not ordinarily put primary reliance upon the leaders of a local church and depend upon them to organize its curriculum and instructional materials. National denominational influences usually are the determining factors in religious education. Why is this so? Is it a wise tradition, sustained by tested experience? Could we safely leave a large amount of self-determination in the hands of local workers? Is it true, even in the most tightly organized and administered denominations, that local churches make the final decisions in any case?

Moral and spiritual values (page 23)

Dr. Reavis speaks of how values permeate the school program. Does he give the impression that they are rather automatically revealed? He says, "Their identification is an important step in curriculum development." How many high school biology and algebra teachers you know teach these subjects consciously "to exalt truth and intellectual honesty?" "Health and physical education promote good sportsmanship and better human relations?" Always? Or only if you put these values above the winning of games?

The paragraphs on inculcating values were suggestive to me. How important it is to secure teachers for our schools who will incarnate in their own personalities the things we want our children to learn.

The discussion of *Religion in the Program* is restrained and fair. From the second sentence: "...following the example of our government, the public schools, though friendly to religion, are nonsectarian and strictly impartial towards all religions." If the school adhered to this formula and if churches refrained from going beyond it, many of our problems would be solved.

But sometimes the school will not act as if it were really friendly to religion. Sometimes particular churches

press their own advantage and seek preferred treatments. Have you come across instances of either excess?

Christian educators should scrutinize very carefully the assertion (last sentence of this section) that the schools "should not develop separate instructional units on religion divorced from the remainder of the curriculum nor should they ordinarily set aside a separate time in the school day for teaching about religion." Suppose "separate instructional units on religion" are worked out as integral parts of the school curriculum, why then should they not be developed and taught? What's wrong with making special time provisions? Must we depend completely upon incidental learnings and casual references? May not friends of parochial schools read this as justification for their theory underlying their separate establishment?

As a believer in the public schools, I'd have to go beyond this timidity and say that I have more faith in the competence of our school people and more belief in the restraint of our religious communities than is here exhibited. Is it necessarily true that as a separate subject, religion becomes sectarian?

Are these cautions based on sound educational theory? Or are they reflections of cautious administrative prudence? Talk them over with your local principals and superintendents. They may support Dr. Reavis' prohibitions. Make up your own mind.

Dr. Reavis deals, too briefly, with the observance of *Special Days*. This subject is a difficult one and the writer does well to caution his readers. What do your schools do about these observances? Are the sensibilities of minority groups offended in any way? Even if no protests have ever been made, how do they really feel about the observances? We Christians ought to be sensitive of the deep religious convictions of Jews and others about these matters but often we do not even bother to find out what they think and how they feel.

Is the considerable amount of agreement among the world religions, reported by Dr. Reavis, really true? Does Buddhism assert "the inherent worth and dignity of the individual"? Does Islam "emphasize brotherhood"? Perhaps the disparity of thought among religions which Dr. Reavis is emphasizing in his discussion of *Religious Groups* goes back into first things even farther than he thinks.

Notice an important sentence at the end of the second paragraph, "The public schools have no more right to teach philosophical secularism than they have to teach any other sectarian religion."

Controversial issues (page 25)

Could it not be that the section on *Religion in the program* might have been put under this heading? Read through this section once for its avowed intent, then a second time writing in "religion" and "religious" everywhere the words can be used. Does the section still make sense and is the argument still sound?

The challenge (page 27)

The "challenge" with which the writer concludes his article ought to be seriously laid to heart. Christian educators join with public school leaders in affirming that the growing generation is the most precious of our resources. These boys and girls taught by school, church, and home do in truth "offer our greatest hope."

Talk it over!

As you discuss the complex relationships of church and public schools you may wish to distribute additional copies of this issue to church and public school teachers and parents. Use order card facing page 10.



A-Vs in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of Churches

Current Evaluations

from a nationwide network of inter-
denominational committees)

The Long Stride

28-minute motion picture, b&w. Produced by the National Council of Churches (Church World Service), 1958. Available from the producer, 215 Fourth Ave., New York 10, N.Y., and denominational film libraries. Rental: \$8.00 (free loan from some denominational libraries).

This documentary presents many of the stark conditions under which some of God's children must live today. Refugees from a world war, police actions, and people's revolutions," these millions are exemplified by the oft-forgotten homelessness existing from day to day in Hong Kong, Korea, Palestine, and the aftermath of Hungary. Working closely with the United Nations in many instances, however, Church World Service—cooperative arm of American Protestantism wherever there is need—is active on these frontiers of human suffering. Its far-from-completed work is responsible for the many brightening spots in areas of human darkness.

Never letting its presentation of relief and rehabilitation efforts lull viewers into an "everything's-fine-now" attitude, the film paints a vivid portrait in black and white. Recording the present needs and ministries, it is highly recommended as a promotional and motivational tool with juniors through adults. The sensitive script may be a bit above the understandings of youngsters at times, but the overall impact will escape very few within the church. Some will wish the film had dealt—if only briefly—with the steps beyond physical relief and rehabilitation, yet there is a real strength in treating one idea and doing it well.

(IV-E-3 & 4)*

Exiles in the Holy Land

79-frame filmstrip with recording, color, script, guide. Produced by the National Council of Churches (Church World Service), 1957. Available from the producer, 215 Fourth Ave., New York 10,

N.Y., and denominational film libraries. Sale: \$3.00.

Nearly a million Arab refugees are inhabitants of mud hut towns and tent cities, a decade after losing their homes in the Near East's political turmoil. The filmstrip dramatizes the situation in terms of who the people are, how they became exiles, what their needs are, and what they are waiting for. The sharing of American churches, coordinated with United Nations' efforts, is visualized as evidence that somewhere there is someone who cares—and when one is given aid many are given hope.

Informative and challenging, it is highly recommended as an instructional, promotional, and motivational tool with senior highs through adults. The issues and backgrounds of the political situation are clearly delineated; color photography—several frames are black-in-white due to shooting circumstances—is vivid; and over-all impact is solid. Motivation to Christian concern and action should result whenever this material is properly utilized.

(IV-E-3 & 4; V-B-8; IX-C & D)*

Wait a Minute

73-frame filmstrip with recording, color, script, guide. Produced by the National Council of Churches (Church World Service), 1958. Available from the producer, 215 Fourth Ave., New York 10, N.Y., and denominational film libraries. Sale: \$3.00.

Using the personality of the colorful, much-traveled "Wait-a-minute Man," this sound filmstrip seeks to show boys and girls how they can share what they have with their less fortunate brothers and sisters overseas, and how—through their churches—they can help minister to the starving and destitute in Europe and Asia. The "thesis" of the script deals with the giving up of that second comic book or soda, rather than the complete self-denial of all money-bought pleasures. Much of the narration is written in rhyming verse.

Real strengths lie in the script's lilted movement and accent on the use of "seconds" money. They should catch and hold the attention of intended audiences easily. The story-line device whereby the American youngsters who chat with the "Wait-a-minute Man" are magically transformed momentarily into needy children of a certain land is also an excellent quality and should be effective. Recommended as a promotional and motivational piece with juniors and junior highs, it has but two weak spots in scripting. At one point, viewers hear, "You should be loving and giving"; at another, "Giving makes sweet our living." This pair of passages is out of keeping with the naturalness and lack of "push-

*Areas of subject classification used by the AUDIO-VISUAL RESOURCE GUIDE, biennial and inclusive professional reference for classified evaluations of 2,500 church-related A-V materials. To reserve your copy of the 1958-59 4th Edition (a limited printing), drop a card to the Dept. of A-V & Broadcast Education, NCC, 257 Fourth Ave., New York 10, N.Y. You will receive your copy and be billed \$10 in early September.

ing" found in the remainder of the writing.

(IV-E-3 & 4)*

Camping with Junior Highs

88-frame filmstrip, color, script, guide. Produced by the United Church of Christ (Evangelical and Reformed Bureau of A-V Aids), 1956. Available from the producer, 1505 Race St., Philadelphia 2, Penna., or 1720 Chouteau Ave., St. Louis 3, Mo. Sale: \$5.00; \$2.00 to E & R churches.

Intended for the training of leaders in outdoor camping for this age level, the material shows the necessary advance planning and preparation, arrival of the campers, program features, and the staff's final evaluation. The story-line follows two types of campers as they experience the activities and emphasis on Christian living. Thus, a pair of personalities are studied as they react uniquely to the camp and its use of small-group living.

Without bogging down in details and non-essentials, the filmstrip offers a fine portrait of an efficient and effective camping program. Story-line development moves clearly ahead and covers a variety of practical problems faced by potential leadership. As an instructional aid and discussion stimulator with leaders, it is recommended. The pictures alone might well be acceptable for the motivation of junior highs to sign up as campers.

(IV-B-9)*

Where Your Treasure Is

30-minute motion picture, color. Produced by the Catchings-Denker Corp. and released by United World Films, 1957. Available from some denominational and other local film libraries. Rental: \$15.00.

The setting is Palestine during the time that Jesus lived. A little orphan, Miriam, is entrusted by an old priest, Joab, to the care of a wealthy couple, Aaron and Sarah. Though her foster parents give her all the material comforts she could possibly want, Miriam is increasingly unhappy. Sarah realizes what Aaron does not: the child needs most the one thing he is failing to give, true love. It is only when Miriam runs away, and Joab takes Aaron to hear Jesus one day, that Aaron realizes what he hasn't given. The discourse he overhears is the one dealing with "where your treasure is, there is your heart, also." He rushes home repentant and when Miriam is found demonstrates to her that he will try now to be a better "father."

Lavish production qualities complement an interpretation of Jesus' ministry that is well told with the possible exception of Aaron's experience with Jesus. As soon as the man sees the Master, and hears his words, he is a different person. Some viewers may feel the change as visualized is not convincingly developed. Except for this criticism, the film dramatizes a significant aspect of love with dignity and reality. Thus, it is recommended as an inspirational aid with young people through adults, acceptable for the same type of use with junior highs and senior highs. Some adult groups—agreeing and disagreeing with the con-

(Continued on page 34)

Sample of form used by members of the National Council of Churches' evaluation committees

NATIONAL COUNCIL OF CHURCHES
Dept. of A-V & Broadcast Education
257 4th Ave., New York 10, N.Y.

INDIVIDUAL EVALUATION FORM

.....committee
contributing to the
Audio-Visual Resource Guide

Title of material..... Media.....

I. SUBJECT AREA(S) (use symbols for those chosen from outline on backside of this form)*

PRIMARY AREA.....SECONDARY AREA(S), if any.....

II. TYPE(S) OF USE and AUDIENCE(S)*

Discussion of	(use symbols for suitable Audiences)
with Audience(s)	N: Nursery (to 3 years)
Instruction in.....	K: Kindergarten (4 & 5)
with Audience(s)	PRI: Primary (6-8)
Motivation to	J: Junior (9-11)
with Audience(s)	JH: Junior High/Intermed. (12-14)
Promotion of	SH: Senior High (15-17)
with Audience(s)	YP: Young People (18-23)
Worship/Inspiration for	YA: Young Adult (24-40)
with Audience(s)	A: Adult (over 40)
Other	PAR: Parents
	L/T: Leaders/Teachers

III. GENERAL APPRAISAL (from *your* standpoint as one who might use this material)

CONTENTS (background accuracy, subject interpretation, story development, etc.)

TECHNICAL QUALITIES (photography, sound, artwork, acting, script, music, etc.)

MAJOR STRENGTHS & VALUES, if any (a "highly recommended" *must* be supported here)

MAJOR WEAKNESSES & LIMITATIONS, if any (a "not recommended" *must* be supported here)

IV. SUMMARY RATING(S)*

TYPE(S) OF USE

SUBJECT AREA(S)

AUDIENCE(S)

HIGHLY RECOMMENDED for.....	with
RECOMMENDED for	with
ACCEPTABLE for	with
LIMITED for	with
NOT RECOMMENDED for	with

*You may choose to give a material more than one rating due to varying suitabilities for varying subject areas, types of use, audiences, and/or theological viewpoints.

I. GOD

- A. The Physical World
 1. Creation and the universe
 2. The earth and its seasons
 3. Plant life
 4. Animal life
- B. Moral Law
 1. Christian love
 2. Good and evil
 3. Suffering
- C. His Influence in Human Lives
 1. Workings of the Holy Spirit
 2. Biographies of great lives
 3. Related fictional classics
- D. History, Philosophy, and/or Psychology of Religion
- E. Comparative Religions
- F.

II. JESUS CHRIST

- A. Life, Death, and Resurrection
 1. Nativity and childhood
 2. Ministry and manhood
 3. Palm Sunday thru Crucifixion
 4. Resurrection thru Ascension
- B. Teachings
 1. Discourses
 2. Parables
- C. Personal Commitment to Him
- D. Interpretations of Him by Members of the World Church
- E.

III. THE HOLY BIBLE

- A. Bible Lands and Customs
 1. Old Testament backgrounds
 2. New Testament backgrounds
- B. History of the Scriptures
 1. Original writings
 2. Copies, the Canon, translations and revisions
 3. Printing and distribution
- C. Contents of the Old Testament
 1. Concepts of God
 2. Historical and narrative literature
 3. Devotional literature
 4. Prophetic literature
- D. Contents of the New Testament (see II-A & B for "Jesus Christ")
 1. The Gospels
 2. The Acts of the Apostles
 3. The Epistles and Revelation
- E. Uses and Effects of the Bible
 1. Group study and inspiration
 2. Personal study and inspiration
 3. Influence on the arts
 4. Influence on human lives
- F.

IV. THE CHRISTIAN CHURCH

- A. History
 1. Early (see also III-D)
 2. Medieval
 3. Reformation
 4. Modern
- B. Symbolism and Architecture
- C. The Local Church and Its Program (see X for "Leadership" and "Administration")
 1. Worship and devotional life
 2. Evangelism
 3. Stewardship
 4. Missions (see also V)
 5. Social action
 6. Recreation and leisure
 7. Sunday school
 8. Weekday school (see also IX-A/B-14)
 9. Vacation school
 10. Camps and conferences
 11. Special days and observances
 12. Children's work
 13. Youth work
 14. Young adult work
 15. Adult work
 16. Family life work
 17. Work with the exceptional and/or handicapped
 18. Interchurch cooperation
- D. The World Church and Its Witness
 1. Nature of Christian unity
 2. Ecumenical events and expressions
 3. National Council of Churches
 4. World Council of Churches
- E.

V. THE MISSIONARY PROGRAM OF THE CHURCH

- A. Philosophies of Missions
- B. Home Missions (North America)
 1. Urban
 2. Suburban
 3. Town and country
 4. U.S. territories
 5. Indian Americans
 6. Immigrants (see also IX-A/B-11)
 7. Migrants (see also IX-A/B-12)
 8. Minority groups (see also IX-A/B-5)
- C. World Missions (see also VIII-B)
 1. Africa
 2. Central and South America
 3. China
 4. Europe
 5. India
 6. Japan
 7. Korea
 8. Near East
 9. Oceania
 10. Southeast Asia
- D. Biographies of Great Missionaries
- E.

VI. PERSONAL CHRISTIAN LIVING

- A. Personal Spiritual Life
 1. Nature and purposes of prayer
 2. Faith in God
 3. Basic Christian goals
 4. Stewardship of total self
 5. Meanings of Christian seasons and holidays
- B. Social Growth and Development
 1. Etiquette
 2. Friendliness
 3. Forgiveness
 4. Gossip and/or rumor
 5. Honesty
 6. Neatness
 7. Prejudice
 8. Responsibility
 9. Sharing
 10. Temperance
- C. Attitudes toward Good Health
 1. Mental health
 2. Physical health
 3. Sex education (see also VII-B)
 4. Alcohol and its effects
 5. Narcotics and their effects
 6. Tobacco and its effects
- D. Choice of Christian Vocation
 1. Church-related
 2. Other
- E. Recreation and Use of Leisure Time
- F.

VII. THE CHRISTIAN FAMILY

- A. Characteristics as a Primary Group in Society
- B. Preparation for Marriage (see also VI-C-3)
- C. Divorce: Causes, Effects, and Preventatives
- D. Parent Training
- E. Family Participation in the Church
- F. Family Devotional Life
- G. Family Cooperation and Sharing
- H. Family Recreation
- I. Adjustments for Senior Citizens
- J.

VIII. INTERNATIONAL SOCIAL ORDER

- A. The United Nations
- B. People of Other Lands (see also V-C)
- C. Characteristics of Other Cultures
- D. Characteristics of Other Ideologies
- E. Concepts of World Citizenship
- F. Implications of the Atomic Age
- G. Problems of War and Peace
- H. Problems of Relief and Rehabilitation
- I. Problems of Intergroup Relations, Human Rights, & Civil Liberties
- J.

IX. DOMESTIC SOCIAL ORDER

- A. The Community and Its Welfare AND/OR
- B. The Nation and Its Welfare
 1. Cultural agencies
 2. Housing
 3. Human rights & civil liberties
 4. Interfaith relations
 5. Intergroup relations
 6. Juvenile and adolescent unrest
 7. Labor-management relations
 8. Laws and the courts
 9. Political ideologies
 10. Propaganda
 11. Relocation of DP's and immigrants
 12. Settlement of migrants
 13. Schools
 14. Weekday religious education
 15. Welfare agencies
- C. Christian Citizenship
- D.

X. LEADERSHIP FOR THE CHURCH'S TOTAL WORK

- A. Christian Goals and Objectives
- B. The Art and Science of Communication
- C. The Learning Process
 1. Laws of learning
 2. Individual growth
- D. The Variety of Techniques and Tools
 1. General preparation for leaders, teachers, and/or workers
 2. Class and/or group motivation
 3. Age-level variations
 4. Rooms and equipment
 5. Audio-visual resources
 6. Books and other printed materials
 7. Counseling
 8. Crafts
 9. Discussion
 10. Dramatics
 11. Home visits
 12. Music
 13. Projects
 14. Other
- E. Leadership Training Experiences
- F. Teacher/Worker Training Experiences
- G. Local Church Administration
- H.

PLEASE NOTE:

To simplify use of this form, feel free to write only the symbols for suitable Areas rather than their corresponding headings. For example, rather than write "The Art and Science of Communication," you need only place "X-B" after PRIMARY AREA or SECONDARY AREA(S) on the front side of this form.

(Continued from page 31)

cepts of love stated—might choose to discuss the matter.

(I-B-3; VII-G)*

Wonders Above

14-minute motion picture, color. Produced by the Moody Bible Institute, 1957. Available from some denominational and other local Moody rental libraries. Rental: \$6.00.

Two youngsters visit Mr. Fix-it's shop on "business," and get into a question-and-answer routine dealing with the sky and its mysteries. The man shows them his telescope and allows them to look through it while telling them of the heavens and their wonders. He explains the difference between stars and planets, and helps the youngsters in understanding something of creation's magnitude as evidenced by the "wonders above." The film is concluded on the note that though God is responsible for this tremendous universe, he still cares for each of his children.

Taking one aspect of the subject and treating it scientifically yet simply, the film is recommended as an instructional piece and discussion stimulator with juniors and junior highs. Properly used, it could be effectively used in a worship period, too. Production qualities are good, and the one point message at the conclusion is offered with a soft touch. The producer's wisdom in stopping with this single spiritual lesson is to be commended.

(I-A-1)*

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Summertime Activities

77-frame filmstrip, color, script, guide. Produced by the United Church of Christ (Evangelical and Reformed Bureau of A-V Aids) in consultation with the National Council of Churches (Dept. of Children's Work), 1956. Available from the E & R Bureaus: 1505 Race St., Philadelphia 2, Penna., and 1720 Chouteau Ave., St. Louis 3, Mo. Sale: \$5.00; \$2.00 to E & R churches.

A policeman, member of a small town church committee on Christian education, tells how, over a three-year period, his congregation launched a growing program of summertime activities for the Christian education of children and leadership training of adults. By suggesting ways in which churches may make creative and constructive use of children's leisure time and showing training opportunities for church school personnel, it includes ideas on how to get started with vacation school, day camp, resident junior camp, family workshop, and community cooperation.

Especially valuable as an overview of its subject, the filmstrip is recommended as an instructional material, discussion stimulator, and motivational aid with parents, leaders, and teachers. Since so many activities are touched, no one is explored very thoroughly, but the intended purpose was only to provide a general picture. Photography is quite good though a few outdoor scenes are washed-out.

(IV-B-7; X-F)*

The Diorama as a Teaching Aid

59-frame filmstrip, color, captions, guide. Produced by Ohio State University (Teaching Aids Laboratory), 1957. Available from the producer, N. High St., Columbus 10, Ohio. Sale: \$4.00.

After introducing the basic types of dioramas and their uses, the filmstrip outlines the steps to be taken in the construction of them by an individual and as a group project. The values of this audiovisual tool in the public school are suggested in the closing frames.

Church school leaders and teachers should encounter little difficulty in applying the principles and examples visualized to the Christian education field. The wide range of uses for the diorama is highlighted and the points made are clearly visualized. Therefore, it is recommended as an instructional piece with leaders and teachers.

(X-C-9, 12)*

The Great Adventure

75-minute motion picture, b & w. Produced by Arne Sucksdorff, 1956. Available from Contemporary Films, 13 E. 37th St., New York 16, N.Y., and 614 Davis St., Evanston, Ill. Rental: \$15.

Through the eyes of two young boys, the wonders of animal life are shared. These brothers capture a baby otter and give it a home in the loft of their barn. The story deals with their efforts to care for their furry friend without detection by and interference from adults. Through the days and weeks of guardianship, the youngsters learn that life holds both sadness and happiness, loss and compen-

sation. And viewers are treated to the film artistry of Mr. Sucksdorff, renowned Scandinavian photographer.

An interesting story is enhanced by beautiful black-and-white camera work and an exceptional musical score. Some sequences, however, are slow-moving and deal with unresolved difficulties. One wonders about the degree of healthy family life involved when two boys can devote so much time and attention to a pet without their parents' slightest awareness. From the standpoint of a nature film, on the other hand, it has moments of rare artistry, and is recommended as enlightening entertainment for juniors through adults.

(I-A-3)*

Flight to Freedom

58-frame filmstrip, color, script, guide. Produced by the American Bible Society, 1957. Available from the producer, 440 Fourth Ave., New York 16, N.Y. Rental: free loan.

Here is a visual report of how the American Bible Society was able to meet quickly the emergency call for thousands of Scripture portions for the Hungarian refugees who fled their country in the 1956 uprisings. The U.S. Government and the American Red Cross are shown as among the other agencies rendering services to these homeless human beings.

An interesting and authentic script is weakened by generally mediocre photography. Nevertheless, the total plight of the refugees is communicated with more than a little effectiveness, as is the work of the ABS in the resettlement and spiritual reinforcement of these people. Even though the material has become, in some respects, "dated" its information and message are timeless in terms of man's mixture of inhumanity and compassion for his brother, and it is recommended as an instructional and promotional piece with junior highs through adults.

(IX-D; IV-D, III-B-4)*

Understanding Our Universe

11-minute motion picture, color or b & w, guide. Produced by Coronet Films, 1957. Available from most state university film libraries. Rental rates will vary slightly.

How man has learned about the universe from ancient times until the present day is demonstrated by this film's treatment of our ever-growing knowledge. The inventions perfected for the studies are introduced as well as up-to-date information on our solar system and the unknown areas beyond.

Neither religious nor highly scientific in its development, the film is technically excellent and builds interest while sharing its material. A minimum of adaptation would be needed to bring out the religious potentials, however. The title may be a bit ambitious for a piece of this scope and length, yet a sizeable amount of knowledge is presented in simple terms. Recommended as an instructional tool with junior highs, it would be acceptable for the same use with juniors and senior highs. In the hands of a skilled leader, the film would have possibilities within a devotional setting, as well.

(I-A-1)*



Worship Resources for June

Primary

Department

by Elizabeth ALLSTROM*

THEME FOR JUNE:
Wonders

For the Leader

"Whatever is lovely . . . think on these things" is a Bible selection familiar to most teachers. In their preparation for these five June services it is hoped these same teachers will take on an added demand and include two other words: "Whatever is lovely . . . think and wonder about these things."

The world we know as our home—sky, earth, and sea—all teach of God and reveal him. Its wonders, large and small, appear each day and night. Its beauties and perfections await our discoveries.

"Were I to proclaim and tell of them they would be more than can be numbered." Psalm 40: 5b

The heavens are telling the glory of God and so are the shells of the sea. His law holds stars in place and also pulls the flowers' roots downward. Water upon which all life depends, and a bird's feather, marvelous and graceful, become subjects for the Psalmist's song and for our own:

"Great are the works of the Lord, studied by all who have pleasure in them. Full of honor and majesty is his work . . . He has caused his wonderful works to be remembered."

—Psalm 111: 2, 3a, 4a

These sessions are prepared to present five wonders to primary children, wonders that are around them on every hand, and to awaken them to the thought that countless other illustrations of beauty,

rhythm, order, and law are near by day after day, waiting to reveal themselves to those who use eyes and ears, who search, think, question, and wonder.

All poems are from *More Children's Worship in the Church School*¹ and will be indicated by page number only.

The two song responses and litany are from this same volume and also will be indicated by page number only.

Two suggested pictures are Giotto's "St. Francis and the Birds" and a photograph or drawing of the "Dipper and North Star."

The worship center for each service will include the "wonder" of the day placed so the children will notice its arrangement as they enter the place of worship. The leader may hold this in his hand as he talks about it with the group and may later pass it to them for examination and comment.

Star shapes may be cut from yellow paper. Water, a bird's feather, flowers and seeds will be easily available. Seashells may be ordered.²

1. Water

LEADER READS FROM THE BIBLE Psalm 104: 24a; Job 36: 26a, 27-30; Psalm 104: 1b.

CHILDREN SING RESPONSE:

"Open Mine Eyes," page 231.¹

LEADER (Holding glass of water covered with cloth):

The wonder I hold in my hand is one both you and I used this morning. We used it yesterday and the day before. We will use it tomorrow and the day after. Each hour of each day it is needed and used. Without it neither you nor I could live. There would be no life on the earth. It is . . . what? (Uncover the glass.) Yes, water is part of God's plan for life and just how wonderful it is you shall see.

USE OF POETRY AND THE BIBLE:

(Read "Thinking About Water," page 205.¹ Pause after each of the expressed ideas in anticipation of the children's comments.)

Long ago people recognized God's gift of water and expressed their thanks in song. Some of these songs are recorded in the Bible. (Read the three songs as presented on page 206.¹)

"When God works, do you know how?" Let us stop and think of God's wonderful gift of water and of how it works in our bodies. When you see a delicious piece of cake, what happens? (Your mouth waters.) When dust blows in your eye what happens? (Water rushes in to wash away the dust.) And water carries away waste products from our bodies.

"When God works, do you know how?" Let us stop and think of God's wonderful

gift of water—how he has hidden it away in foods we eat. (Children's responses may be: grapes, apples, oranges, celery.)

"When God works, do you know how?" Let us stop and think of God's wonderful gift of water—how it is used in our homes. (The responses may be cooking, gardening, laundry, etc.)

—how it is used in the community where we live. (Street-cleaning, fire department, etc.)

—how it is used by people in their work. (Farmers, cementmakers, manufacturers, chemists, etc.)

—how it is used in our recreation. (Swimming, skating, skiing, travel on ships, in the engines of steam trains, automobiles, etc.)

ALL SING: "Quiet Our Minds," page 231,¹ thinking especially of this gift of wonder, how it is used, what it can do, why it is important.

PRAYER: "A Thank You Prayer for Water," pages 207-208. In unison the children will read from a printed verse card the response line as shown in italics.

2. Stars

ALL SING: "Quiet Our Minds," page 231.¹

LEADER READS FROM THE BIBLE:

People long ago recognized wonders and, although they could not explain them, they were certain that God had sent them as reminders of his goodness and greatness. Their song in the Bible tells of morning and evening wonders: (Read Psalm 19: 1, 3b, 4.)

PRAYER FROM THE BIBLE:

Today, without using words or voices, the heavens continue to tell the story of God's glory in both the day sky and the night sky. Today our thankfulness for them and for God's steadfast love is the same as that of the people long ago. We will use their prayer from the Bible.

Leader: O give thanks to the Lord, for he is good.

Children: *For his steadfast love endures forever.* (Read from printed verse card.)

Leader: To him who alone does great wonders.

Children: *(Response same as above)*

Leader: (Continue Psalm 136: verses 5 through 9, also verse 26, with the children's responses as above.)

USE OF POETRY:

A poet today expresses his thoughts about stars, wonders of the night sky, in these two poems. (Read "O Beautiful Night," page 191, and "The Stars," page 192.¹)

ALL SING: A song we know gives thanks for "the glories of the sky." We will think especially of the stars as we sing "For the Beauty of the Earth," stanza 1.

TELL THE STORY: "Michael, a Boy Who Depended on the Stars"⁴

When Michael was a boy in the land of Serbia he, too, was thankful for the "fair, faithful stars" each one going in its own way as God had planned.

In Serbia, oxen were important animals and their owners took good care of them. Each spring, after ploughing time, the

¹ *More Children's Worship in the Church School*, by Jeanette Perkins Brown, Harpers.

² Available from International Art Publishing Co., 243 Congress St., Detroit 26, Michigan.

³ Seashells may be ordered from The Nautilus, P.O. Box 1270, Sarasota, Florida: \$1.00 for a box of 24 shells, identification beneath; \$1.50 for a box of 24 shells, identification beneath; 15c postage to be added to each order.

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⁴ Adapted from *From Immigrant to Inventor*, by Michael Pupin, used with permission of Charles Scribner's Sons.

oxen were taken out to pasture lands far beyond the village and there they were allowed to rest until harvest time in the fall.

In Michael's village, vacation from school came for the boys at exactly the same time that vacation from work came for the oxen, so Michael and the other village boys were given the responsibility of keeping the oxen safe.

During the day there was little or no trouble with the oxen. The herds stayed quietly in the shade of the trees away from the heat of the sun and the stinging flies. But at night the boys had to be on the alert every minute for then the oxen began to be hungry and were likely to stray away in search of food. When the wind was in the right direction it brought the sweet perfume of young corn growing in nearby corn fields and invited the hungry oxen to come there to eat.

At these times the boys had to be all eyes and ears because the cornfields were the hiding place of cattle thieves and if the oxen strayed into the fields, the thieves would drive them away and hide them.

On a clear, quiet summer night when the skies seemed black and the stars bright, it was difficult to see the grazing oxen even if they were only a few yards away, so the boys learned to watch them with their ears! Each boy, separated a few yards from his companions, stretched out on the ground along the line between the grazing land and the cornfields. Then into the ground he stuck his long, wooden-handled knife, and with his ears close to the ground beside it he listened to the steps of the moving animals and estimated their direction and distance. Then, striking the knife handle, he signaled this warning on to the next boy.

Michael and his friends also learned something else. They discovered that the oxen began to move about the same time each night when the stars were in a certain position, so with ears pressed to the ground and eyes on the skies above, the boys watched and waited. Venus the

white star, Mars the red star, the Dipper and North Star, each following its own dependable path across the heavens, were like a compass from God to guide the boys as they tended the precious herds. And the morning streamers of light in the eastern sky seemed another sign from God, reminding the boys of his protection each night.

Michael never forgot his experiences on the Serbian hills. What he learned there helped him to become a famous scientist and inventor. In the story of his life¹ he tells about those days and says he never forgot the song his mother taught him:

"The heavens are telling the glory of God and the firmament proclaims his handiwork . . . their voice is not heard; Yet their voice goes out to the end of the world."

ENJOY PICTURE: "The Dipper and the North Star"

CLOSING PRAYER: Use the poem "Maker of the Planets," page 196.¹

3. Sea-shells

ALL SING: "Quiet Our Minds," page 231.¹ LEADER reads from Bible Psalms 111:1a; 104:24, 25, 1b, in that order.

LEADER CONTINUES: "Sea Shells"

These shells I hold in my hand come from the great wide sea. I will hand them to you so you may feel them and look at them closely. If you ever have played on the seashore you are certain to have found many of these for yourself.

Mary, who is seven, calls her shells "God's treasures of the sea." I wonder why. Six-year-old John calls his sea-shells, "castles of the deep." Do you know why? Yes, because a castle is another name for a house, and each shell was once a house.

Look at the shell you are holding. The little creature that once lived inside it is the same little creature that built it! A spider, you know, spins its web from a substance that comes from its own body. A caterpillar weaves its chrysalis from a secretion from its body. And the little sea animal, too, builds its shell house from materials it secrets from itself. And as the animal grows, its house grows with it, the animal always fitting close and snug inside.

Notice that some of the houses are in two parts, like those of the oyster, clam, abalone. The parts clamp together tightly and hold the little animal inside. Some houses are in one part, like those of the snail and conch. These flare out from a small pointed end to a large rounded end. Some shapes may remind you of something man has made, a slipper, harp,

trumpet. Others may remind you of things no person could ever make, an ear, a lion's paw, a butterfly.

These small houses are wonderful in another way, also. Their colors and patterns are made to resemble the sand, water, sea weeds where the animals live. Do you know why? How many different colors do you find in the shells you have seen?

ALL SING: "Open Mine Eyes," page 231.¹ LEADER:

Later in class, you may put your idea about God's treasures of the sea into a story or poem. Or you may paint your idea on paper. At home, with mother's help, you may find some of these treasures and castles, or parts of them. Examine the buttons on your dress, Mother's cameo pin, the pretty pearly substance that sometimes decorates a box, the side of a fan, a musical instrument. Often these are made from the inside layers of one of these little sea houses.

PRAYER:

God, the giver of all gifts, we thank you for the wonders and secrets that you have put into the world for us to discover and to enjoy. May we learn to look, listen, think, and question so that we may begin to recognize common things around us as being perfect and beautiful and speaking to us of you. Amen.

4. Birds

LEADER reads Psalms 104:24; 68:13b; Job 39: 13a; Psalm 40:5, in that order.

ALL SING: "Open Mine Eyes," page 231.¹

LEADER:

God's creatures in the sky, the birds, are another sign from him, letting us see wonderful things out of his law. Just how wonderful the bright-feathered, singing creatures are we seldom stop to consider. (Show a bird's feather.) If you have ever picked up and examined a feather from your pet parakeet or canary, one thing you must have discovered — you could never make a feather!

Rub it one way and it looks tangled and ruffled. (Demonstrate this and the following suggestions.) Now rub it back and see how quickly all the little feather-lets fall smoothly back into place. Drop it, bend it, it does not break. Feathers interlock and overlap to become a warm and protecting coat for the bird, keeping him comfortable even in coldest weather and in hardest rains. And no air leaks through the interlocking wing feathers when the bird flies.

In what other ways do birds let us see the wonder of God's plan? Yes, their songs, their instinct to build nests in the way that best suits their own families, their instinct to know when winter is coming so they may fly south, and to know when and how to fly home again to the very same yard or barn.

USE POETRY:

"The Little Bird upon the Tree," page 186.¹

"Sweetest Music," page 229, stanza 2.¹ SHOW THE PAINTING: "St. Francis and the Birds"

Francis, a good man who lived long ago, loved God's creatures, the birds, and called them his little sisters. Here you see Francis in the plain brown robe he always wore. The artist, in this picture, has illustrated an incident in the story I am about to tell you.

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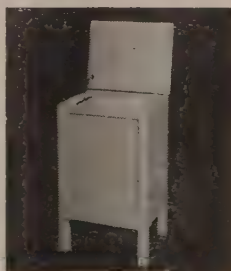
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TELL THE STORY: "Brother Francis and the Birds"

Francis was a man loved by all who knew him and he had such love for all living creatures—people, animals, birds—that he came to be known as Brother Francis.

One day as Francis journeyed with his companions he saw hundreds of birds perched in the branches of the trees by the roadside. Francis said to his companions, "wait for me here. I must go and talk to my little sisters, the birds."

He went into the field and some of the birds came and rested on his arms and shoulders. Others flew around his head. Others hopped about on the ground near his feet. Francis walked among the birds and the hem of his brown robe touched them as he passed. He talked to the birds and they stopped their chattering as if to listen.

"My little sisters," Francis said, "God is good to you. He has given you many gifts. Wherever you are, sing out your praises to him! God has given you the air which holds your flying bodies. He has given you freedom to go into every place, to fly wherever you want to go. God knows you cannot plant seeds and harvest them for your food. He has put your food on bushes and trees, your water in fountains and in rivers.

"Dear little sisters, God knows you can neither sew nor spin so he has clothed you and your children in bright and beautiful colors, in coats that protect you from cold and rain. He has given you mountains and valleys where you may hide, tall trees where you may build your nests and rest.

"Yes, God has created you and has given you great gifts. So sing, little sisters! Sing your praises to God!"

While Francis talked to the birds they opened their beaks, stretched their necks, spread their wings, bowed their heads to the ground. They seemed to understand the good man's words and to be pleased by what they heard.

Francis then told his bird friends, "Now you may go."

All the bright-winged creatures soared up, up into the air in one great flock, singing wondrous songs. Then some flew east, some west, some south, some north, as if to carry their music to all parts of the world and to tell the people everywhere of their joy at God's gifts.

(Adapted from *The Little Flowers of St. Francis* translated into Italian from the Latin of about A.D. 1322.

PRAYER SONG: "A Thank-you Song," Stanza 2.*

5. Seeds and Flowers

LEADER:

Come, O come, let us worship.
Let us talk of God's gifts.
Let us see his wonders.

Let us, in joyous praise, sing praises and give thanks.

ALL SING: "Come, O Come, Let Us Worship," printed in the January 1958 *International Journal*, page 27.

LEADER:

Here are other wonders we may hold in our hands. (Show the flowers and pass the seeds for the children to hold and

examine: an acorn, buckeye, corn, wheat, and sunflower seeds, etc.)

How would you describe the wonders in each seed, the power each has to grow in its own way and to become what only it can become?

USING POEMS:

This poem tells the real wonder. (Read "A Seed," page 214.) And this one expresses the same idea in another way. You may remember it. (Read "Of All the Wonderful Things I Know," page 200,¹ used previously in a November service.)

While the music plays, each person will be quiet and go over in his mind these and other wonders we have shared in this worship place.

QUIET MUSIC; then all will sing "Quiet Our Minds," page 231.¹

LEADER CONTINUES:

Every day there probably are people who pass growing plants in yards and

store windows yet who never really see them or think of God's plan hidden deep inside.

Lois, who lived in the city, was like that—that is, she was until the summer she visited Uncle Ben and Aunt Sue on their farm. Uncle Ben's happy greeting to Lois was, "Young lady, our yard is filled with new things for you to learn. Tomorrow when you are playing there how about writing down for me the things you see?" And Uncle Ben gave Lois a pencil and paper.

Lois thought the looking and writing would be fun and easy, too, but she was sure there was nothing in the yard that she didn't already know. Sure enough, the next day when she read the list to Uncle Ben she said, "But I already know these:

3 feathers
8 little stones
ferns under the window
5 bushes

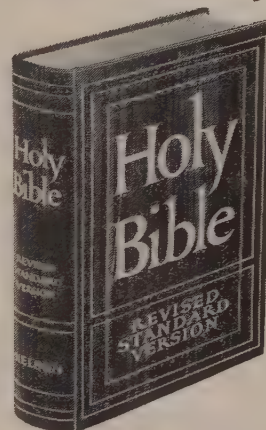
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118 O give thanks to the LORD,
for he is good;
his steadfast love endures for
ever!

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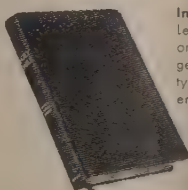
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*Children's Worship in the Church School, Jeanette Perkins Brown. Harper & Brothers. Page 178.

15 trees
flowers, too many to count."

Uncle Ben smiled when he heard the list. "Is that all you can tell me about what you saw? Why Lois, you are only a half-see-er! What kind of trees? What kind of bushes? What are the flowers' names? Why is one different from the other? Where is each one's home, in the shade or by the cool rocks near the pool? Why does one grow low near the ground and another four feet tall? Where does each plant hide its seeds?"

Lois slowly shook her head. She knew not even one answer.

Uncle Ben immediately was all business. Quickly he went to his desk and returned with a magnifying glass. "This will help us to begin. Let's start with Aunt Sue's flowers in this bowl."

In another second Lois was looking, listening, questioning. And Uncle Ben was proudly saying, "Why at this rate, you'll soon be a *whole* see-er."

On that day and on each day that followed Lois spent many hours in the yard. With magnifying glass, picture books and Uncle Ben to help, Lois' eyes began to behold many wondrous things out of God's law.

ALL SING: "Open Mine Eyes," page 231.¹

USE OF BIBLE:

Jesus often helped people to see and to think about the wonder of flowers and seeds. Once he pointed to a flower, "Look at this lily," he said. "Solomon the king, in all the glory of a golden crown and velvet robes, is not dressed in as fine a garment as this flower." And the people looked.

Another time he said, "Look at this mustard seed. See how small it is. Yet one day it will grow so large that birds will build their nests in its branches." The people had not thought about this.

CLOSING PRAYER SONG

Singing birds in bright feathered coats, flowers that grow from plain small seeds, sea-shells of special shapes and designs, water without which there would be no life—all join to make beauty in our earth.

Stars are part of the glory of the skies.

God's care and that of our families are signs of the love around us.

A song we know gives thanks for all of these. We will sing it now. "For the Beauty of the Earth," stanza 1.

blackboards and pictures is their own church school.

"Our teacher tells us not to notice so much how these people are different from us, but how much we are all alike. They enjoy the same Bible stories and pictures and songs that we do, and we can play games with them and sing with them and become their friends. That is because we are all part of the Christian church, and because Jesus has taught us all to love God and love each other.

"We have heard that there are also church schools for children in hospitals. The church is for people *everywhere*—to help people—and if people cannot come to the church the church goes to them.

"Write and tell me if you know of any other kinds of church schools.

"Your cousin,

"Debby."

"Dear Debby," (Jennifer wrote in reply)

"Yes, I do know about another kind of church school. One year we went out west for our vacation. We visited on a big cattle ranch where some friends live. While we were there it was time for the Cowboys' Camp Meeting. Everybody around goes to this—cowboys, ranchers, women and children—so we went too.

"We drove 200 miles to get there. Other families came from all over the state. We brought our own tents to sleep in. When we got there the big tent for the meetings was already up and full of people. There was a song leader and they sang all the hymns we know. There was a minister from a big city church and there were students from a seminary who taught classes for the children and led us in fun songs and helped us play baseball.

"The big tent and its poles, the chairs and the hymnals, a cook stove, pots and pans and dishes were all brought in big trucks. Two men cooked for everybody and we ate all our meals chuckwagon style—wheat cakes and bacon and eggs for breakfast, beef and potatoes for dinner, and gallons of coffee at any time for the men and women to drink.

"Between meetings the men played horseshoes and swapped stories and the women exchanged recipes and everyone made new friends. The meetings lasted four or five days; then it was time for the equipment to be packed into the big trucks and move on to the next camp site.

"You see, this is another way the church goes to the people. These camp meetings or 'church in a tent' are an old American custom brought up to date. Each season they are held in eleven different places in seven western states: Nebraska, South Dakota, Wyoming, Colorado, Nevada, New Mexico, and Arizona. Different denominations such as Methodist, Presbyterian, Baptist, and Congregational take turns furnishing the leaders, and the people who attend help pay the expenses. About 15,000 come every year to the eleven meetings.

"The meetings are just like good simple church services and church school classes. It is like a vacation and an inspiration for the whole family all at once. The ranchers, the cowboys, the mothers, the children, all learn to pray and study the Bible, and they help each other become better Christians.

"The man who started these meetings Ralph Hall, is called the cowboys' missionary. He grew up in New Mexico, one hundred miles from the nearest town and never went to church or church school or saw a minister. 'Some day,' his mother used to say, 'a minister will come.

Junior Department

by Elizabeth Patton MOSS*

THEME FOR JUNE:

Our Response to God

1. Sharing the church with American children

WORSHIP CENTER: Flowers. Perhaps a map of the United States or a picture of Jesus and children.

HYMN: "Holy, holy, holy, Lord God almighty"

SCRIPTURE: Luke 6:31, "The Golden Rule" in unison and from memory.

HYMN: "Tell me the stories of Jesus"

OFFERTORY HYMN: "Thy work, O God, needs many hands"

STORY: "The church goes where the children are"

One day Jennifer received a letter from her cousin Debby, in New York City.

"Dear Jennifer," (the letter said)

"I wish you were here to go with us. Our church school class has been visiting other church schools. Last week we went to one only a few blocks from our beautiful church. It was in an old store building which had been made into a big meeting room. The doors open right onto the sidewalk, and the sidewalks and the

streets are just filled with people of all kinds and ages. All around are very cheap and very crowded apartments where people live when they first come here from Mexico and Puerto Rico and from down south and from foreign countries. There are signs all up and down the streets in Spanish and Hebrew and Armenian and I don't know many languages! And the children in the church school classes are of many colors and nationalities, black and yellow and tan.

"Back of the classrooms is a little playground where they can come for games. Otherwise there is no place for them to play except in the street where there is heavy traffic, or on the crowded sidewalk, or on the fire escapes. They need so many things here. Our class is making toys and games and puzzles for them. They can use anything, even stuff we might throw away.

"Next week we are going to visit a trailer church school. Instead of the children coming to it, it goes to where the children are. These are migrant children who follow the harvests as they ripen from Florida to Maine and never live long in one place. They work with their parents in the fields gathering crops as they are ready—peas and beets and peaches, strawberries, cranberries, apples. It is very hard for them to get to school or to keep up with lessons because they move so often, and it is even harder for them to find a church home and make lasting friends. So the church goes to them, and the trailer with the organ and desks and

* Director of Christian Education, Riverside Community Church, Hood River, Oregon.

¹ This is another "Jennifer" story. Stories about Jennifer and her cousin Debby appeared in the September 1957 issue of the *Journal*, in the junior worship resources.

One day a minister did ride up on horseback. All the neighbors were invited in and they had a church service in the minister's house. While the minister was preaching, young Ralph looked at his mother and saw tears rolling down her cheeks, so he decided then and there that if ministers meant so much to lonely people he wanted to be a minister. Isn't that interesting?

"Your cousin, "Jennifer."

HYMN: "Take my life and let it be"

PRAYER: O God, our Heavenly Father, we thank thee for thy goodness. Teach us to love thee with all our hearts. Grant that we may learn to know Jesus Christ as our Lord and Master, and help us to share our knowledge of him with others. Amen.

MEDITATION:

Ask the juniors to close their eyes and listen, and think about these figures: There are 37,000,000 children in America that are unreached by church schools. Can we help support some of these church schools we have just heard about which go to the children where they are? Can we find some of these 37,000,000 children in our own neighborhood and invite them to our church school?

HYMN: "I say to all men far and near"

Children's Day

(This occasion is often observed the second Sunday in June, but may be on some other date.)

FOR THE LEADER:

Instead of a special program with pieces to speak" and songs learned for this occasion, try having the junior department's contribution to your Children's Day be the presentation of a typical worship service for the department. Select, or let the children select, one that has been especially enjoyed or remembered during the past year and reproduce it as nearly as possible, making it a real service of worship, without any sense of "acting" or "showing off" on the part of the juniors.

"Even a child is known by his doings."—"What have I done today?"

FOR THE LEADER:

Sometimes we become so concerned with teaching the facts of Christianity that we neglect showing children how to live it, how to apply Christianity in their own lives. Sometimes it seems that we are only trying to get people to act like Christians, instead of helping them to really become Christians. And sometimes adults think and speak as if the years of childhood were not really a part of life, as if they didn't count of themselves but were only a preparation for adult living. We need to remember that children are persons in their own right, that children can be useful individuals and real Christians, here and now. We should do all we can to help them live satisfying and abundant Christian lives while they are children, to live even as they grow, not only to look forward to and prepare for the future.

Psychiatrists tell us that children have the same problems as older persons, of guilt and anxiety and resentment and

frustration. They should be learning how to deal with these problems as Christians. Let us aim to apply all our teaching and worship to the lives of juniors where they are now. We need not pretend that Christianity is easy. Let us admit that it is hard to be a Christian, but let us open up to our children all the resources of our faith which are available.

This service is planned to give juniors a sense of personal worth and responsibility as Christians even while they are young.

WORSHIP CENTER: Garden flowers.

CALL TO WORSHIP: Ecclesiastes 12:1a

HYMN: "When morning gilds the skies"

PRAYER:

Day by day, dear Lord,
Of Thee three things I pray:
To see Thee more clearly,
Love Thee more dearly,
Follow Thee more nearly,
Day by day. Amen.

RICHARD OF CHICHESTER

SCRIPTURE AND NARRATIVE:

(The following references may be read, if they are practiced beforehand. But they will be more effective if the children become familiar enough with the incidents to put them into their own words, using one or two sentences for each, perhaps in the first person, as a simple form of role-playing. Instead of using all the references, you may choose one or two only, especially those which fit into lessons you may be using.)

UNISON: Proverbs 20:11

1. Jesus was the children's friend, and children were friends to Jesus. (Mark 10:13-16 and Matthew 21:15, 16)

2. A boy whose name we do not know helped Jesus feed 5,000 people. (John 6:5-13) Murillo's picture, "Christ Feeding the Five Thousand," interpreted in *Christ and the Fine Arts*, Cynthia Pearl Maus, (Harper's) may be used to develop this theme further.

3. God used many children in Old Testament times. One of these was Samuel. (I Samuel 2:18, 19, 23 and 3:1-12, 15-19) The picture of "Infant Samuel" by Reynolds is appropriate. (Artext Prints, Westport, Conn.)

HYMN OR CHORAL READING: "Hushed was the evening hymn"

Hushed was the evening hymn,
The temple courts were dark,
The lamp was burning dim
Before the sacred ark;
When suddenly a Voice divine
Rang through the silence of the shrine.

O give me Samuel's ear:

The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word!
Like him to answer at Thy call,
And to obey Thee first of all.

JAMES D. BURNS

4. A nameless servant girl helped restore Naaman to health. (II Kings 5:1-5)

5. Josiah, a boy king, was one of the "good kings" of the Old Testament. (II Kings 22:1, 2)

HYMN: "Holy, holy, holy, Lord God almighty" (one stanza)

HYMN: "Take my life and let it be"

REPORT:

"What can a Christian junior do?"

A group, perhaps one class, should discuss beforehand ways in which juniors can live and serve as Christians, and

should have ready a list to read. This may include the following and other items the juniors may add:

Go to church school regularly.

Give offerings for God's work around the world.

Invite friends and neighbors to attend church school.

Prepare church school lessons faithfully.

Be reverent and attentive when worshipping and when attending church school classes.

Read the Bible daily and put it into practice.

Learn to pray at all times and in all places and about all things.

Remember to thank God for all his gifts.

Say grace at meal time.

Learn great hymns to sing to God.

Obeys parents.

Share with brothers and sisters and friends.

Learn to forgive others.

Always speak the truth.

Never use profanity.

Learn to work well and to enjoy work.

Cooperate with teachers and pupils in the public school, as our share of the world's work to be done each day.

Be fair and friendly with those of other races.

Help older persons and younger persons and the hurt or sick or lonely.

From time to time find some special service to do for our church, by helping the janitor or singing in the junior choir or helping in the church office or service on a committee.

Let us never think we must wait until we are grown-up to follow Jesus. Let us not say, "We will do so much in the days to come," but rather, let us ask ourselves, "What have I done today?"

OFFERTORY HYMN: "Thy work, O God, needs many hands"

MEDITATION:

"Let us not be discouraged when we fail to live up to our ideals of what a

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Christian should be. Like everything else worth doing, it takes practice to become a good Christian, and even those who have been at it for years often fail. We try to live in the spirit of Jesus, day after day, day after day, but nothing seems to happen. Still we keep on trying, perhaps for years, until, although we may not notice it ourselves, someone else may notice that we are living like Christians—that we 'have been with Jesus.' Being a Christian is something we cannot do alone. We must ask God to help us."

HYMN: "O Master workman of the race" or "I want to be a Christian in my heart"

4. "O come, let us worship"

FOR THE LEADER:

From time to time, throughout the year, these services have emphasized various elements of worship such as the offering, the benediction, the prayer of confession, hymns of praise, etc. Occasionally we should summarize what we have learned about worship. This service is designed to help juniors understand the meaning of worship, how to worship, and to help them grow in the ability to worship.

WORSHIP CENTER: Flowers, with the addition today of an open Bible, offering plates, and, if desired, a cross.

CALL TO WORSHIP: (Psalm 95:6)

HYMN: "All people that on earth do dwell"

LEADER: "What is worship?"

Jesus said, "God is a Spirit, and they that worship him must worship in spirit and in truth." We can worship God at any place. There are examples in the Bible of people praying at home, in church, out-of-doors, while traveling, and in prison. We can worship God at any time: in the morning, at night, when ill, or through the day.

When we worship we speak to God and we listen to God speak to us. We can hear God speaking best when we are quiet. In the church where John Wesley preached his first sermon are found these words:

Enter this door
As if the floor
Within were gold,
And every wall
Of jewels, all
Of wealth untold;
As if a choir
In robes of fire
Were singing here.
Nor shout, nor rush,
But hush—
For God is here.

(Author unknown)

HYMN: "When morning gilds the skies"

LEADER:

One of the most important parts of worship is the sacrament which is called by various names, such as the Lord's Supper, the Holy Communion, the Eucharist. In some churches this is observed every Sunday, in other churches more frequently, in others less frequently.

Another important part of worship is reading from the Bible. We can do this alone or when in church.

SCRIPTURE: Psalm 119:11, 12, read in unison.

LEADER:

From earliest times when God's people met together they brought with them

gifts and offerings to share with others. A verse from the Old Testament speaks of this: "Bring an offering and come into his courts" (Psalm 96:8b).

OFFERTORY HYMN: "We give thee but thine own"

LEADER:

When we speak to God during worship we thank him and praise him first of all. We do this in music and in prayer. We also speak to God about other things when we pray. Sometimes we pray to God alone in silence. Sometimes Christians pray together.

THE LORD'S PRAYER IN UNISON

LEADER:

When we pray we admit our sins and receive God's forgiveness. This is called *confession*. We also pray to God about our needs and problems and desires. This we call *petition*. We also pray to God for others. This we call *intercession*. Then we renew our promises to God to obey and serve him and we say to God, "Teach me to do thy will." This we call *commitment*.

A HYMN OF COMMITMENT: "Take my life and let it be" or "I would be true"

BENEDICTION: (In the benediction we hear God's "good words" to carry with us.)

II Corinthians 13:14

5. The Sunday before Independence Day

WORSHIP CENTER: Flowers. If you have the Christian flag and the American flag, this is the time to use them.

CALL TO WORSHIP: Psalm 33:12a

HYMN: "O beautiful for spacious skies" (This hymn was written after the

author, Katherine Lee Bates, had looked out across the plains as viewed from the top of Pike's Peak. It was called, in the author's words, "My own slight gift to my country.")

READING:

At President Eisenhower's first inauguration he quoted from the words of a famous French writer: "I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless forests, and it was not there; in her rich mines and her vast world commerce, and it was not there; in her democratic Congress and her matchless Constitution, and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good; and if America ceases to be good, America will cease to be great."

UNISON SCRIPTURE READING: (from memory) Proverbs 14:34

OFFERTORY HYMN: "Praise God from whom all blessings flow"

PRAYER: Use the words of the hymn, "Not alone for mighty empire," as an echo reading. (The leader reads one line at a time, which is repeated in unison.) (This is found in many hymnals.)

HYMN: "My country, 'tis of thee"

(The author, Dr. Samuel F. Smith, a minister, was given a German hymnbook. He liked one of the tunes in it, and dashed off some words for it. They were first sung at a Fourth of July service in Boston in 1832. These words, still sung just as they were first written, are our favorite national hymn, "America.")

Junior High Department

By Lucile DESJARDINS*

THEME FOR JUNE:

Vacation Trails Beckon

For the Worship Committee

The month of June is an exciting month for most junior high boys and girls. June brings the close of the public school year with its graduating exercises for those who have completed the eighth grade (or the ninth grade) and promotion from one grade to another. Older brothers and sisters may be graduating from high school or from college. Sometimes this means a trip to the college town and campus to share in Commencement festivities.

June is also the time when family plans are being made for the vacation weeks and months ahead, including the week or weeks to be spent at camp, the

auto trip around the country, vacation church school or Christian Adventure Week, and plans for summer part-time jobs.

If there is to be a long-anticipated auto trip to some other part of the country, including historic spots and some of America's scenic wonders, this should mean the widening of horizons and the expanding of social interests.

Since public schools close at different times in different parts of our country and since vacation church school is held at different times, attention should be given to the rearrangement of these services so that they fit appropriately into the schedule in your local church and community. For example, the second service given here, calling attention to certain vacation opportunities and occasions, may

* Mount Union College, Alliance, Ohio.

in your situation come better later in the month, at either the beginning or the end of your vacation church school, or just before some go away to camp.

For a worship center you may plan to use spring or early summer flowers. Or you may use camp or vacation church school pictures or posters.

In preparation for the last one of these services, ask some who are not planning vacation trips out of town to scout out in the community interesting possibilities for leisure time activities in reading, playing, listening to music, TV or radio programs, or in community service. (See Service No. 4 for suggestions.)

1. School's out—vacation's here

CALL TO WORSHIP:

"Come, O Lord, like morning sunlight,
Making all life new and free.
For the daily task and challenge
May we rise renewed in Thee."¹

OPENING HYMN: Choose from among the following:

"The Summer Days Are Here Again"
"Joyful, joyful, We Adore Thee"
"Awake, Awake, to Love and Work"
"Now in the Days of Youth"

SCRIPTURE: Song of Solomon 3:11-13a

TALK: "Adventure Beckons"

This is an exciting month for most of us. School days are coming to an end for this school year. There are examinations and promotions and, for some, graduation from elementary school or from junior high school. There are all the social occasions connected with graduation.

Ahead is a prospect of at least two months of leisure, or at least change of pace; of adventure beckoning, either at camp, or in travel, or at the seashore or in the mountains or out on the farm. Whatever prospects beckon there will be a chance to see new things or the old things in a new light; to make new friends or to deepen friendship with old ones; to think new thoughts or to give a chance to old thoughts to make a deeper impression on us.

These vacation weeks ahead may be filled with adventure for you if you will let them be, whether you leave town or stay at home. They can be Christian adventures if you remember to take Christ along with you wherever you go and whatever you do. If you take him along as your companion and guide you will find that this summer vacation will be a wonderful one filled with joys and true happiness. It will also be a chance for you to grow in spiritual and social stature. It will mean the widening of your horizons and the sharpening of your skills, so that you will become better prepared for the years just ahead and for adult life.

PRAYER:

¹ Words by Milton Littlefield. No. 46, *The Hymnal for Young People*. A. S. Barnes and Company.

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Our Father, help each one of us so to plan for the vacation weeks ahead that our days may be filled with opportunities for serving others as well as for widening our own horizons. Help anyone who may be facing failure in his school grade. May he resolve not to lose heart but to spend his vacation in such a way that he will be prepared in mind and body for a new and better year in school. Help each one to make his vacation days become real learning experiences as well as times of joy and fun. Amen.

CLOSING HYMN: "Father, Lead Me Day by Day"

BENEDICTION

2. Adventures in camp and vacation church school

CALL TO WORSHIP: Same as for the last service.

HYMN: Select a hymn which was a favorite one either in camp or vacation school last summer, or use one from the list for the first service. Or you may wish to use either "Fairest Lord Jesus" or "God, Who Touched Earth with Beauty" (a favorite camp hymn).

SCRIPTURE: Psalm 104:1, 10-24

TALK: At this point have several who attended camp and/or vacation church school tell of their most interesting experiences in one or the other last year. Or have an adult announce the vacation church school or camp schedule for this summer and explain to the group some of the important values which may be obtained through attendance.

POEMS AND PRAYERS FROM CAMP:

"Help us to be straight and tall like the trees

And happy like the birds that sing so sweetly,

We pray Thee, our Father.

Help us to be lovely like the flowers and grass

And swift like the rushing stream,

We pray Thee, our Father.

Help us to be strong like the towering rocks

And busy like the honey bees,

We pray Thee, our Father.

Help us to give cheer like the beautiful sun



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And be silent like the heavens above,

We pray Thee, our Father.

Help us to appreciate all Thy beautiful creation

And to love Thee more each day,

We pray Thee in Thy name, our Father. Amen.²

BEATITUDES FOR CAMPERS

Happy are they that have deep insight: They shall rejoice in undiscovered ways of God.

Happy are they who sing soulful songs: They carry light and joy to shadowed lives.

Happy are they who know the power of love:

They live in his spirit for God is love.

Happy are they who live for truth:

² Written by campers at Unami and Sentinel Camps. Page 109, *Worship Ways for Camp* by Clarice Bowman. Association Press.

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Happy are the souls fully given to Thee: They shall be filled with peace and perfect love.³

PRAYER: Our Father, help us this summer as we look forward to new and adventurous experiences in camp and vacation church school and Christian Adventure Week. May we come to know new friends that will help us live at our best. May we become more deeply aware of the beauty and wonder of God's out of doors. In the name of Christ we pray. Amen.

CLOSING HYMN:

Evening star up yonder,
Teach me like you to wander
Willing and obediently
The path that God ordained for me!
Evening star up yonder!

Teach me, gentle flowers,
To wait for springtime showers.
In this winter world to grow,
Green and strong beneath the snow!
Teach me, gentle flowers!

Mighty ocean, teach me,
To do the task that needs me,
And reflect, as days depart,
Heaven's peace within my heart!
Mighty ocean, teach me!

Shady lanes, refreshing,
Teach me to be a blessing,
To some weary soul each day,
Friends or foes who pass my way!
Shady lanes, refreshing!

Evening sun, descending,
Teach me, when life is ending,
Night shall pass and I, like you,
Shall rise again where life is new!
Teach me, sun descending.⁴

BENEDICTION

3. The road of travel beckons

(Different ones who took trips last summer might bring for the worship center or for an exhibit table mementos of their last summer's travel experiences.)

CALL TO WORSHIP: Same as for the last two services.

OPENING HYMN: "I Feel the Winds of God Today" or "O Lord of Earth and Sea and Sky"

SCRIPTURE: A Traveler's Psalm: Psalm 121.
TALK: "Travel Adventures"

Some of you may be looking forward with keen anticipation to an auto trip with your family, to see some special places of interest in our country. It may be you are planning to visit some of the historic spots in the East or in New England, such as Concord and Boston and Bunker Hill or Valley Forge. Or, on the other hand, you may be turning your faces westward to the Rockies or to Yellowstone Park or to Yosemite. Or it may be you are planning to visit some place nearer home. You and the other members of your family have been poring over maps and atlases and tourist guides, de-

ciding what routes you will take and what you will plan to see.

Wherever you go, adventure beckons. There will be new glimpses of beauty to be discovered if you have eyes that really see and ears that really hear and minds and hearts that understand. If you are to visit historic shrines, be sure you read up about the heroes and events these shrines commemorate so they will have special meaning for you. Find out all you can about that Mammoth Cave, or Old Faithful Geyser, or Niagara Falls, so you will be able to appreciate its true wonder. Don't be like the thoughtless tourist who passes by with an idle glance.

Not all travel adventures are concerned with objects of nature and statues and scenic spots. Almost everywhere you go you may find an opportunity to get acquainted with new and interesting people who may be different from yourself, and thus you may extend your social horizons and learn to feel more at home with more of America's people who are so diverse in their national and cultural backgrounds.

You may see people working at different kinds of jobs. You will thus learn a larger appreciation for the many kinds of workers who help make this country what it is. You may also discover kinds of work you would like to try some day.

Most important of all, you will have the chance to get better acquainted with the members of your own family, and especially with younger brothers and sisters, as you seek to keep them entertained and happy over the long stretches of the miles of travel from one place to another. This sort of travel experience should help you grow into more mature persons and more experienced travelers who have seeing eyes and understanding hearts. It will also help you appreciate our country and its resources.

POEM: Someone with deep appreciation for America has written the following:

AMERICA

"God built him a continent of glory and filled it with treasures untold;
He carpeted it with soft-rolling prairies and columned it with thundering mountains;
He studded it with sweet-flowing fountains and traced it with long-winding streams;
He planted it with deep-shadowed forests, and filled them with song.
Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope.
The glow of adventure was in their eyes, and in their hearts the glory of hope.
And out of the bounty of earth and the labor of men,
Out of the longings of hearts and the prayers of souls,
Out of the memory of ages and the hopes of the world,
God fashioned a nation in love, blessed it with a purpose sublime—
And called it America!

RABBI ABBA HILLEL SILVER⁵

CLOSING HYMN: "America The Beautiful"

4. There's adventure in a part-time job

CALL TO WORSHIP: Use the same as for the other services.

OPENING HYMN: Select it from among the following:

"The Summer Days Are Come Again"
"Awake, Awake, to Love and Work"
"So Here Hath Been Dawning"
"O Master, Workman of the Race"

SCRIPTURE: Psalm 90:1-2, 14, 16-17;
II Timothy 2:15

TALK: "Vacation Jobs"

But some of you may be saying, "It's all right to talk about adventures in camp and in travel. How about me? All the stretches ahead before me this vacation is staying at home and working. What kind of adventure is there in that kind of vacation?"

It is well to remember that when Jesus was growing up to manhood in Nazareth there were so few exciting events in his life in Nazareth that the Gospel writer left that part of his life a blank when they were recording it—all but the one trip Jesus took to Jerusalem when he was twelve years old. Every other summer, so far as we know, was spent right there in a commonplace little village in the hills surrounding it. Much of the time was spent in the carpenter shop working along with his father. But during those years, which might have seemed to some uneventful and humdrum, Jesus was making many discoveries about living which influenced his later ministry. Those boyhood years helped prepare him in a wonderful way for his later life work.

These vacation weeks, with their opportunities for part-time work in the community, may be very helpful to you in making your decision regarding what kind of vocation you want to follow and how you will go about your work. Habit of thorough, whole-hearted, creative workmanship, and of serving others, may all be developed and expressed through the job you do in your community whether it is baby-sitting, mowing lawns, gardening, or working in a grocery store. These jobs and the way you go about them will help people understand the kind of person you are becoming. They thus reveal the kind of worker you are apt to be in adult life.

PRAYER:

Our Father, help us in all the part-time jobs we carry on this summer, whether they are volunteer jobs or those for which we receive some payment. Help us to learn to serve others and the community through the work that we do. May we give honest work for the payment we receive and for the joy of service. May we feel we are following in the footsteps of Jesus of Nazareth who learned to please his heavenly Father through his daily work in the carpenter shop. In Jesus' name we pray. Amen.

CLOSING HYMN: "O Master Workman of the Race" or "O Son of Man, Thou Madest Known"

5. Stay-at-home adventures

(This worship service may be in charge of the scouts who were selected at the beginning of the month and who were to discover interesting leisure-time opportunities within the community.)

³ Author and source unknown. Found on page 126, *Worship Ways for Camp* by Clarence Bowman. Association Press.

⁴ By Christian Richardt. Translated by S. D. Rodholm. Copyright, *A World of Song*, Danish American Young Peoples' League, Grandview College, Des Moines, Iowa.

⁵ Copyright. Used by permission of the author.

CALL TO WORSHIP: The same as for the other services.

SCRIPTURE: Luke 2:39-40, 49-52

TALKS: "Adventures in Our Community"

(These may be given by several members. One may talk about books in the library worth exploring. Another may talk about records and possibly suggest a plan for exchanging records among those who are staying home. Another may speak about radio and TV programs. Another may tell of interesting places to go for nature hikes within walking distance of the church. Another may tell of interesting people in the community to get acquainted with. Another about interesting hobbies to work on, or about recreational opportunities in community park and playground, in-

cluding swimming. Still another may talk about opportunities for service to the church and community. As a result of these reports, some definite plans should be made for some group and individual activities for those in the department who seem at loose ends and are becoming bored with too much leisure time.)

PRAYER: Our Father, help us discover some interesting and worth-while adventures within easy reach of our own homes. May we also find opportunities to be of service to others in our church and our community during these vacation days. In the name of Christ we pray. Amen.

CLOSING HYMN: "So Here Hath Been Dawning Another New Day"

BENEDICTION

us the story of the Christian faith in simple language and words that all can understand. A hymn is praise with singing. It is not a pious blending of religious ingredients with a popular song form. Certainly a wise youth leader would begin to question the emotions aroused by words and music as he watches young people swinging and swaying together, singing that they have fallen in love with Jesus because he first loved them—profound though this religious truth is to mature Christians.

What can we do to introduce good hymns to youth through our worship services?

First of all, secure hymnals, either your denominational hymnal or copies of a hymnal prepared especially for youth. (Harper's *At Worship*, a hymnal for young churchmen, and Westminster Press' *A Hymnal for Youth*, are two such hymnals.)

Take up the hymnal. Note the divisions in it. What kind of indexes are there? Of tunes, composers, authors? Get acquainted with the various indexes and divisions of the hymnal to be used. By doing this, you will be better enabled to develop several suggestions for worship programs. Take paper and make a list of all the hymns you know that have meant something to you. Refer to these, read them, and use them as a beginning tool to the material for worship ideas.

For instance,

1. A worship service centering around the hymns taken from the Bible.

"O worship the king" (based on Psalm 104)

"Let us with a gladsome mind" (Psalm 136)

"The Lord's my Shepherd" (Psalm 23)

"Jesus shall reign" (Psalm 72).

"O God, our help in ages past" (Psalm 72)

"Our Father which art in heaven" (Matthew 6:9-13)

"All people that on earth do dwell" (Psalm 100)

"Praise my soul, the King of heaven" (Psalm 103)

"Unto the hills around do I lift up" (Psalm 71)

"As pants the hart" (Psalm 42)

"How lovely is thy dwelling place" (Psalm 84)

One approach would be to read the Scripture passage, then sing the hymn adopted from it. Another would be to read the hymn text together without singing. Then a responsive reading, using the Scripture, might be arranged. Or if you or someone is ambitious, a hymn might become the object of research, to find its key words in the Bible, with the help of a concordance. For instance the hymn, "The Church's One Foundation," is based on Ephesians 2:19, 20; I Corinthians 3:11; Psalm 72; John 3:1, 2, 5, 6; Acts 4:10-12; Colossians 1:27.

The book, *The Gospel in Hymns*, by Albert E. Bailey, (Harpers) will be of limitless value here.

2. A worship service using hymns expressing human experience and feelings, i.e., joy, pain, grief.

"My faith looks up to thee"

"He who would valiant be"

"I bind my heart this tide"

"I sought his love in sun and stars"

"Dear Lord and Father of mankind"

"When I survey the wondrous cross"

"All praise to thee, my God this night"

Senior High and Young People's Departments

by Robert STEFFER
and William D. McINNES*

THEME FOR JUNE:

Using music in the youth worship service

To the Leader:

What would the church be without worship? What would worship be without music? It is to these questions that we would address ourselves this month, seeking to discover approaches that will help us to enrich our worship services with you through the use of music.

As leaders of youth we need to consider just what worship really is. We need also to discover for ourselves how we can effectively communicate to our youth our belief that worship can lead to a better life in relationship to fellow young people and to God.

Worship is not the practice of certain forms, or an inattentive observance of any type of service, or an occasional standing on holy ground. It is an awakening toward God and the hearing of the voice of the Spirit of God speaking to us.

Worship is not effectively communicated to youth through haphazard ritual or by the use of irrelevant or dated material. But we can guide our young people in the task of discovering enrichment material that will help them in fellowship with God. The key to worship experiences is the discovery and right use of such enrichment resources.

*Students at the College of the Bible, Lexington, Kentucky.

Music in worship

For most of us, it would be rather difficult to imagine worship of the church without music at some point in the experience. Our problem, therefore, is not one of "selling" ourselves on the use of music, but discovering the value of music, rightly used, in our worship and how we can better use it.

There are many kinds of church music forms: hymn, anthem, solo, chant, response. You will think of others, such as cantata and oratorio, as well as typical instrumental forms, fugue, toccata, and others.

And while we are making lists, we will find that there are two areas of church music applicable to our youth program as well as to the total ministry of music: participation by the whole group, and the leading of worship by those particularly interested. We shall confine two-thirds of our discussion to music in worship for participation by the whole group.

Group participation in music

When we think of music for groups, we think of singing. We sing about our beliefs. There are two standards by which everything sung should be judged. 1. *Music*. Is the tune singable? Does it progress by steps, or does it jump up and down? 2. *Text*. Does the text say what we believe? A hymn usually tells

"In heavenly love abiding"
"Joyful, joyful, we adore thee"
and many, many others.

3. *Church history in hymns.* (A hymn from each century, describing the conditions of the church at that time)

4. *Hymns of the 20th century.* Here the tensions, doubts and distractions of this century are described in hymns.

"Where cross the crowded ways life"
"O God of earth and altar"
"God of grace and God of glory"
"Rise up, O men of God"
"Thy kingdom come, O Lord"
"Sing, men and angels, sing"
"Joyful, joyful, we adore thee"

5. *Hymns in the lives of men.* There are many books available on what certain hymns have meant to great men. Experiences centering around hymns also would be a part of this study. See the book, *The History of American Church Music*, by Leonard Ellinwood (Morehouse-Gorham, New York, 1953) for interesting material.

6. *Listening to hymn recordings.* If you have hi-fi or other amplifying equipment, you will find recording of hymns in a record catalog. Also, check with The Protestant Radio and Television Center, Inc., 1805 Clifton Road, N.E., Atlanta 6, Georgia, for the album of selected hymns by Charles Wesley, performed by the First Methodist Church choir, Dallas. Another record is one of favorite Lutheran hymns recorded by the Arbach Singers, Kay Bank Recordings, Minneapolis 3, Minnesota.

7. *Hymn of the month.* It is estimated by one author of a book on hymnology that the average congregation knows only 35 hymns. A most effective project that could be organized and carried out is that of learning a new hymn every month. If the music department of the church already does this, you can incorporate the use of this hymn into the youth program.

8. Another project would be to write hymns based on the thoughts of the young people. This could be done as a group, or individually. If you have responsive and sensitive youth, perhaps several would take it upon themselves, at your suggestion, to write hymns of their own, or to compose music for a hymn. Some of these then could be used as part of the worship service—toward the end of the month, as a creative climax to the appreciation for the hymn in the life of the church.

Every year at Youth Week, new hymns are published by the Hymn Society of America, 297 Fourth Avenue, New York 10, N.Y. These have been obtained at

the request of the United Christian Youth Movement. Copies of the folder containing the 1958 choices, both music and words, are available from the Society for 5c each. New hymns for Youth Week 1959 are now being sought—the theme: "In the Household of God." A folder of specifications is available. Authors are to be under thirty years of age.

Much material is available from the Hymn Society regarding the place and use of hymns. This organization can be of much help to anyone interested.

The hymnbook stands next to the Bible in our Protestant tradition. As Luther sang the Reformation into the hearts of the German people, we too would sing, more firmly implanting the gospel into our hearts and the hearts of those with whom we work.

Music presented by trained singers

We have talked about the participation by all through the singing of hymns. We now direct our attention to the particularly interested and talented. These will be the ones to help us with our presentations and programs.

Do you have a youth choir? Has it ever participated as a group in the youth worship program? Perhaps for one of these services this choir could sing an anthem and give responses to the prayers, robing as they would for the Sunday morning church service. The choir could either sing music appropriate to the theme of the worship service, or you can plan the worship service to fit the anthem or hymns being learned by the choir.

If there are soloists, vocal or instrumental, encourage them to sing and play. In an age when religion has come to Tin Pan Alley, we will certainly want to encourage our young musicians to use that which is worthy of bearing the name Christian. We can't afford to be overly dogmatic about this, but we can let good music speak for itself.

If you have a choirmaster or minister of music who is sensitive to worship, you could invite him or her to speak on music, or even to lead the group in the worship service. This would be an appropriate time to have a completely musical service, using solos, anthems, and hymns, for the Scripture, prayer, and meditation, as well as having the usual hymns and responses.

Do not be afraid to use good contemporary music. It reflects the times in which we live. Of course, our standard here, as in any of our worship selections, is "Is it music for music's sake, or is it lending itself to the particular worship service and our particular group?" Instrumentally beautiful music, as such, can lend itself to setting or maintaining a particular mood or vein. A prelude, postlude, or offertory can go a long way toward communicating a worship attitude effectively.

Next to Scripture, music has been our most important resource of enrichment in the worship service. Our task is to use it effectively with whatever resources we have within our church, and particularly in our youth groups.

1. Worship based on Beethoven's Ninth Symphony

One of the most inspiring of all classical symphonies conveys an atmosphere of

worship which we may utilize if we will. Beethoven's Ninth Symphony is based upon the composer's struggle to find a philosophy of life which could carry him through the trying days of his life. His solution to the problem is incorporated into the fourth movement, which is a choral setting of Schiller's poem, *Ode to Joy*. The whole symphony is quite long but my suggestion would be to use parts of it in the following manner:

Secure a copy of the work and listen to the entire symphony before you begin to plan the service. You will use the fourth movement for the most part.

As a *Prelude*, play the introduction to the fourth movement to the point where the solo begins, then fade to out. At this point a *Call to Worship* might be used, incorporating a responsive reading using the following Scripture references: Psalms 32:11; 97:11; 97:12, 103:3.

At this point the beginning of the first movement of the symphony could fade up and in while a *Prayer of Invocation* such as the following might be used:

O God, in whom we find happiness and pleasure, we thank thee for the joy of life and the joy of faith in thee. Remove from us all doubts and gloom. Renew us with joy and light, that day by day our hearts may sing thy praise and transmit thy joy to others.

While the symphony continues to play, an explanation of the music could be given to the worshippers. If you have the *Program Notes* which accompany the RCA recording, the section explaining the movements may be adapted here. It is important for the young people to understand that Beethoven struggled with the same problem that they do: the conflict between determinism—physical energy or force—and love, or joy and happiness.

At the end of this explanation the fourth movement should be begun again. At this time the comment might be made that the music shows joy winning in the battle for supremacy.

By the time that the theme of the movement is being played, the worshippers should have copies of the words we use to the music that Beethoven created: the hymn "Joyful, joyful, we adore thee." Explanation should be made that these words were written by Henry Van Dyke, and that even as Beethoven found his highest quality of life to be the expression of joy, so we as Christians find ourselves filled with the joy which comes to us because of the love of Christ.

As the climax of the service the hymn should be sung, either along with the recording of the symphony or with piano accompaniment.

2. Worship based on chants

Have you ever used chanting? The principle of chanting is simply the use of rhythm and intonation in small variation so that the message may be transmitted to the listeners. Think about your own reading before a group. Unless you are above average you could use improvement in diction, inflexion, and rate. The external forms of chanting which come from Greek origin were developed in order to minimize the ineffectiveness of oral reading.

It is true that you must become accustomed to the use of chants in order to appreciate them fully, but this would be



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a good time to try them. First, secure for yourself or your group a recording of the Gregorian Chants; several musical groups have recorded them. Secondly, check the "Responses" section of your church hymnal; there will probably be at least one example of this type of music. Then get a small group of young people to sing the chants and to try saying the words of hymns in the same manner. If several persons are already familiar with chants the service will move more smoothly.

For this service you will want to prepare a statement concerning the origin of the chant to be shared with the whole group.

As the *Prelude*, use one or more of the chants from the recording. As the *Call to Worship* you may want to use a portion of Psalm 95. (It may be done as a chant by a solo voice or a small group.)

When it comes time for the use of a *Hymn*, attempt to read the words in the time notation given for the music, without using the intonation of the hymn. This will help the group understand the role of the chant. Between this chanting of a hymn and the reading of a *Scripture lesson*, a short time may be given to listening to the record of chants.

The means of transmitting the Scripture might well be left to the usual style of natural intonation and rate. The suggestion would be Psalm 130, although this is a Psalm that might well be chanted. After a short time of *Silent Meditation*, the use of the 95th Psalm would be suggested for use. This time it could be used antiphonally; that is, one group or person on one side of the room reads a portion and another group or person on the opposite side answers in responsive style.

Instead of a *Closing Hymn*, the 101st Psalm could be read together in unison or chanting style, or you may wish to use the poem found in Luke 1:68-79.

3. Worship based on an ancient hymn

The use of early Christian writings has led to many hymns in use today. One such hymn is "Shepherd of Tender Youth." Effectively to use this hymn as the basis for one of our services, the pianist must be familiar with it. It should be used as the *Prelude* at least once, and if the pianist is able, it could be played several times, with the different parts being predominant as it is replayed.

Begin the service with a *Call to Worship*, using the idea of John 10:11: "The good shepherd lays down his life for the sheep," and a portion of the 100th Psalm: "We are his people, and the sheep of his pasture."

Then sing the *Hymn* of the morning, to be followed by the reading of the *Parable of the Good Shepherd* from John 10. A short explanation such as the one that follows will stimulate much thought from the young people:

We owe to Clement of Alexandria the beautiful hymn which we have just sung. Yet even though the man has immortalized himself, we know little more than he lived at the turn of the second century. It is not the literal translation of his hymn that we sing as our hymn, but a free translation from the Greek. Even at this, the meaning

of the hymn has deep and profound thoughts which go beyond the fullest recognition of meaning. Yet at the same time the use of these symbols, Shepherd and King—reminding us of the birth of Jesus as well as his teachings, and Guide and Lord, reminding us of our commitment to Christ—blend together into a beautiful picture the richness of the Christ that lives in us today. Let us sing the hymn once more, realizing that it was composed by a man familiar with life, even with problems similar to ours, and that even though we may not be singing the same tune he used, or reciting the words in the same language, the hymn can express our need to respond to God.

The benediction may be Revelation 5:13 or a prayer composed by one of the members of the group.

4. Worship based on the origin of a hymn

Hymns sometimes have much greater value when we understand their original significance, but this intensive kind of study does not need to be drab or long to be meaningful in the experience of worship. For instance, we might try to understand and use a hymn like "Jesus, the very thought of thee" in a service somewhat as follows:

The *Prelude* should be the hymn tune, followed closely by a *Call to Worship*. Here is a suggestion for this portion of the service:

Lift up your hearts unto God,
Lift up with song and lyre,
Lift up with poem and rhyme.

Take to your God, O people,
Joy and sorrow and pain,
And there find strength in him.

At this point you might have a solo voice begin singing the first stanza of the *Hymn*, "Jesus, the very thought of thee." While it is sung and hummed, a short explanation could be given to the people worshipping. This would be one suggestion:

The monk has a twenty-four-hour-a-day job to worship and praise his God. In such an experience every waking moment is directed to God. Out of this expe-

rience many of the greatest contributions to every field of endeavor have been made. In the field of religious music Bernard of Clairvaux is one of many who has made such a contribution from his monastery room.

Picture, if you will, a monk on his knees in prayer even before the break of dawn. A constant companion would be his own cruciform, or crucifix.

(At this point the first stanza of the hymn should be sung again.)

Now his mind ranges across history, but of all great names, one remains supreme.

(Stanza 2)

Thinking over his years of happiness in Christ brings his mind to rest in the joy of the Christian way of life.

(Stanza 3)

Once again, how inadequate is the expression of the Christian experience of joy in Christ.

(Stanza 4)

Ah yes, simple but true: life in Christ will never cease, but rather continue to grow and increase throughout all eternity.

(Stanza 5)

Thus the thought of one monk as he knelt before his master! What do you think as you sing this hymn, bowed before your Maker and Master?

All stanzas of the hymn are to be sung by the group at this point.

It might be well to use the spirit of the mood created to stimulate individual prayers by the young people, with one person designated to give the *Closing Prayer*.

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5. Worship based on original hymns

For one Sunday you may wish to use the hymns that have been composed or written by the young people during the month, as is suggested in the first part of the article above. The authors could meet and work out a service which would have unity and progression. If there are not enough of these hymns, or is not enough time to arrange a worship service including them, I would suggest that you use several of the hymns in your hymnal that have been written by the same author, such as Charles Wesley, and fit them into a service of appreciation as well as of worship.

Suggested Instrumental Music Resources

1. Arrangements of Beethoven's symphonies.
2. *Benedictions*, by George Frederick McKay, published by Carl Fischer.
3. *Themes for the Sabbath Day*, published by George Schirmer.
4. *Sabbath Day Piano Music*, published by Alvin Ditson, distributed by Theodore Presser.

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5. *Hymns for Junior Worship*, (section in the back) published by the Westminster Press.

Reading List

1. Ellinwood, Leonard, *The History of American Church Music*. New York: Morehouse-Gorham Company, 1953.
2. Julian, John, ed.; *A Dictionary of Hymnology*. New York: Dover Publications, 1957. (new edition)
3. Bailey, Albert Edward, *The Gospel in Hymns*. New York: Charles Scribner's Sons, 1950.
4. Stevenson, Robert M., *Patterns of Protestant Church Music*. Durham, N.C., Duke University Press, 1953.
5. Covert, William Chalmers, editor, and Laufer, Calvin Weiss, associate editor, *Handbook to the Hymnal*. Philadelphia: Presbyterian Board of Christian Education, 1935.
6. *The Hymnal 1940 Companion*. New York: The Church Pension Fund, second edition revised 1951. (Protestant Episcopal Church in the U.S.A.)
7. McCutchan, Robert Guy, *Our Hymnody*, a manual of the Methodist Hymnal. Nashville: Abingdon Press, 1937.
8. Haeussler, Armin. *The Story of our Hymns*, the handbook to the Hymnal of the Evangelical and Reformed Church. St. Louis: Eden Publishing House, 1952.
9. The Hymn Society of America, 297 Fourth Ave., New York 10, N.Y., has a wealth of material, other than that mentioned in the article, on hymns, their writers and composers.

Beyond "Moral and Spiritual Values"

(Continued from page 5)

persons to use them effectively in the enrichment and ennoblement of human life today.

—about the church

Though Christians may differ in their understanding of the nature of the church, they all agree that it is not merely a human contrivance but God's gift for the salvation of mankind. Recognizing its imperfections, they regard it as the one agency that has persistently held before men the goal of human perfection. They all believe that the experience of church-

manship is essential in the fulfillment of man's highest destiny. Each denomination must teach its own understanding of the nature and mission of the church. Each must provide opportunity for participation in the life and work of the church. The public school may "teach about religion." It may supply knowledge about the church as a social institution. But the Christian life involves more than knowledge. It must include worship, fellowship, and service in the kingdom of God. Hence one of the aims of Christian education, beyond the aims of general education as carried on in the public school, is to enable persons to discover and fulfill responsible roles in the Christian fellowship through participation in the local and world mission of the church.

The church is in hearty accord with the public school in its attempts to realize moral and spiritual values through education. But the church and the home must recognize that, in a pluralistic culture, the public school cannot provide a complete education. The school, home, and the church are partners in the total task of education, particularly with regard to character development. To the fullest extent possible, the church should give support to the public school. But when the school has done all it can do in teaching moral and spiritual values, there is much that is basic that can be accomplished only by the church and home. This may include, but it also extends beyond, "sectarian" teaching.

Grouping and Grading

(Continued from page 9)

real share in clarifying and adopting the goals of the group.

The *personality of the teacher* is of the greatest importance. No form of organization is a substitute for the creative teacher, who knows and likes children and young people, who is skillful in guiding the interaction in the group, and who has personal qualities and values of integrity and loving kindness.

Given the good materials, methods, equipment, and leadership, grouping is an important factor in the success or failure of a church school. Many churches have perpetuated a conventional and rigid form of organization, even erecting buildings which permit no adjustments nor experimentation with better grouping. Though the educational objectives and procedures of the church are different from those of the public schools, much can be learned from public school experience with grouping as a guide to experimentation within the church.

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Books off the Press

The Christian Idea of Education

Edited by Edmund Fuller. New Haven, Yale University Press, 1957. 265 pp. \$4.00. If anyone picks up this book and reads with the hope of finding a single definition of Christian education or a pat answer to the complicated problems and issues of religion and education, he will look in vain. For in this book one finds a variety of definitions and points of view.

It is a report of a Seminar held at the Kent School, commemorating the 50th anniversary of the founding of the school, November 1955. In the words of the Reverend John Courtney Murray, J., one of the participants: "There are represented in this Seminar all different types of schools ranging from the Roman Catholic school, which is definitely committed to the whole Catholic view, off in every direction you want to move on the spectrum to, let's say, the American public school."

This is not a book on Christian education, although that is part of it. It is, rather, a book with a wider and more fundamental base, the Christian *idea* of education—just what the title implies. Both education under the auspices of institutional Christianity and "secular" education are viewed from the perspective of a Christian; and George Florovsky in one of the concluding papers, "Faith and Culture," summarizes: "It is but fair to remind ourselves that there is no common agreement either about the nature of Christian education or about its purpose and scope. Nor is there any agreement about the nature and purpose of education at large."

This very fact makes the report of this seminar a stimulating and lively bit of reading. The discussions which follow various papers lend an air of informality and allow one to share in the "give and take" that occurred between the keen thinkers who participated in the Seminar. The book includes the contributions of the following men: William G. Pollard, L. Harris Harbison, Alan Paton, Massey L. Shepherd, Jr., John Courtney Murray, J., Jacques Maritain, George Florovsky, Reinhold Niebuhr, and Stephen F. Bayne, Jr.

Reflected in this Seminar are some of the thorny questions that have been plaguing Americans in recent years: the place of religion in education, teaching religion or teaching about religion in public schools, the significance of the religious convictions of the teacher, and

many others. The book deals rather thoroughly with the roots of our current problems as they show themselves in our bi-polar culture, stemming from the Hebraic and Hellenic streams, as well as the complications of differing theological and philosophical orientations.

This book is required reading for anyone who is concerned about the problems of religion and education. It represents the healthiest way of dealing with these problems, by open and free discussion, among those who hold differing points of view and yet share a deep concern and conviction that solutions can and must be found. The report of the Seminar would make an excellent piece of discussion material for groups desiring to come to grips with fundamental issues.

J. BLAINE FISTER

Society and Education

By Robert J. Havighurst and Bernice L. Neugarten. Boston, Allyn and Bacon, Inc., 1957. 465 pp. \$5.75.

This text draws from sociology and social anthropology material to help the teacher understand how an individual becomes a cooperating member of a complex society. The teacher is seen as the crucial person in the interaction between child, school, and society. Provocative insights are here for the religious educator.

R. L. HUNT

Moral Values in Public Education

By Ellis Ford Hartford. New York, Harper & Brothers, 1958. 338 pp. \$4.00.

Public schools have a responsibility for character education, say Dr. Hartford and the "Kentucky Movement" which he describes. This report presents solid evidence of what has been done in schools in Kentucky in teaching moral and spiritual values.

The teaching of morals, ethics, and manners, advocated by the "Kentucky Movement," is seen by some people as "teaching religion," by others as communicating a secularism making religion irrelevant. This report will help us evaluate better the Movement, and brings to readers the concern of the author for religion in all forms.

R. L. HUNT

The Vacation Church School in Christian Education

By Elsie Miller Butt. New York, Abingdon Press, 1957. 192 pp. \$2.00.

Mrs. Butt, out of a wide experience in counseling teachers, has written a timely book of practical guidance in setting up and administering the vacation church school and evaluating it as part of the total Christian education program. The book is directed to two groups: to administrators who plan and supervise the school, and to the directors and teachers who work with the children in actually carrying out the program. The device of dividing the book into three sections gives further opportunity of using parts of it with specialized groups of leaders.

Part I picks up actual experiences in kindergarten and junior groups, interpreting them in relation to the principles and philosophy of good Christian education. Mrs. Butt describes several teaching situations—some good and some less than ideal—using them to point up the role of the vacation school in guiding children toward more adequate religious concepts.

In Part II, the relationship of the vacation church school to the total purpose and philosophy of the church is explored in terms of basic Christian education objectives, laws of learning, and church cooperation. The section ends with a brief history of the vacation school movement and its growing importance as a vital part of the religious training of children, and makes a strong plea that it be planned in conformity with the philosophy of Christian education as adopted by the Protestant Church.

In Part III, Mrs. Butt deals with the administrative problems of the school—enlisting and training teachers, finding adequate space, financing the school, choosing curriculum, and so forth. Chapter 12 gives a good outline for evaluating the school. An extensive bibliography is included.

A. MYFANWY ROBERTS

The Church Kindergarten

By Polly Hargis Dillard. Nashville, Broadman Press, 1958. 160 pp. \$3.95.

The author combines with the usual kindergarten activities a thoroughgoing program of religious education. At story time Bible stories are first choice, and further familiarity with the Bible is gained by the teacher's frequent use of quotations; both are fully listed.

Those who find this approach to children's religion forced and too directive will find other important values in this book. A well-rounded program of kindergarten activities is offered in considerable detail. Creative experiences are child-centered.

Emotional problems of children and methods of teaching social techniques are barely touched upon, but generous bibliographies follow each chapter. Teachers will welcome the suggestions about sharing facilities with other church groups. Many helpful and convenient listings make for a compact and useful volume.

MARY NICOLAYSEN

The Wesley Orders of Common Prayer

Edited by Edward C. Hobbs. Nashville, The Methodist Student Movement, 1957. 106 pp. \$1.00.

In 1784, the year in which the Methodist Episcopal Church was organized in America at the Christmas Conference in Baltimore, John Wesley printed in London "The Sunday Service of the Methodists in North America." He desired all his traveling preachers to use the service every Lord's Day, being much concerned for "feeding and guiding these poor sheep in the wilderness." But the services were never acceptable to the liberty-loving

and somewhat primitive American Methodists.

One hundred and thirty-four years later, in 1918, when few even knew about these services, Bishop Wilbur P. Thirkield reprinted "The Wesley Sunday Service," including the proper collects for all the Sundays, in his book, *Service and Prayers for Church and Home*. He was also influential in having a form of this service placed with other services in the 1935 *Methodist Hymnal* where it was "suggested for occasional use." The service as there printed has found considerable favor.

Now *The Wesley Orders of Common Prayer* presents four complete services, along with collects for the Sundays, lectionaries, and twenty-five pages of selections from the Psalms. Orders for "Morning Prayer (without music)," "Morning Prayer (with music)," "Evening Prayer," and "Holy Communion" are printed separately, happily eliminating the necessity for rubrics and footnotes about omissions and substitutions. They are thus carefully adapted for use by the congregation, and copies should be provided for all the people in churches where the formal services are to be used.

The value of the book is greatly in-

creased by the extremely well written introduction. Most laymen reading pages 7-15 will experience a new understanding of the content and meaning and progression of the service of worship; and many a minister will ask why these insights were not given him during his years of preparation at some seminary. Dr. Hobbs has rendered a very fine service in editing this book.

PHILIP S. WATTERS

The Two Cities

By John A. Hutchison. Garden City, Doubleday & Company, 1957. 190 pp. \$3.50.

His Kingdom Is Forever

By Ernest Lee Stoffel. Richmond, John Knox Press, 1956. 182 pp. \$3.00.

The first of the above books is another in the "Christian Faith Series" of which Dr. Reinhold Niebuhr is the Consulting Editor. *The Two Cities* refers to the State and the Kingdom of God. The author explores the implications of a Christian approach to the issues and tensions that arise from the relation of these two entities. After reviewing the emergence of basic political concepts from ancient times to the present, he analyzes the genius of democracy as seen in contrast to totalitarianism. He feels that the aberrations of the latter drive home the wisdom of the First Commandment: "Thou shalt have no other gods before me." He feels that the Judeo-Christian faith has the important function of making us aware of and encouraging us to cultivate an allegiance to the loyalties that must sustain the values we cherish so much in Western liberal democracy.

In *His Kingdom Is Forever* we have a treatise on the meaning of citizenship in the Kingdom of God. The entire discussion is set against a biblical background and is carried over into the evolving Christian Church. He develops the theme that a Christian must be "primarily a

citizen of the Kingdom of God." This is to be understood both as an ever-present reality and the future Heavenly Kingdom—for, in short, "his Kingdom is forever." He concludes that people will find ultimate security in "a kingdom whose foundations are not of this world," for that is the only "kingdom that cannot be shaken."

STILES LESSLY

My Arabian Days and Nights

By Eleanor T. Calverley, M.D. New York, Thomas Y. Crowell Company, 1958. 182 pp. \$2.95.

Americans who know of Kuwait only as a very hot place where some of their friends in the oil business have gone to work, will find entertainment and enlightenment in this unpretentious book. Dr. Calverley and her husband were there in 1909, she as a medical missionary and he as an evangelist and teacher. It seems much longer ago than that. There was no electricity or running water, and of course no automobiles or telephones. Water had to be hauled in and boiled. When the temperature stayed over 100 degrees day after day, one stayed and bore it or left for the mountains of India. Perhaps the most curious incident was that of the defense of the city against desert enemies. Taking advantage of the summer "when it was too hot to fight" the citizens built a wall around the city. And this after the First World War!

Dr. Calverley tells many interesting stories of her women patients and of their lives in the harems. She also gives a warm account of her own family life and that of the other missionaries who came later. She shows a real appreciation for the people among whom she worked while grieving over the handicaps faced by women in a Mohammedan community. In a simple and unselfconscious way she describes her own spiritual experiences which made her years of heroic labor happy and rewarding ones.

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The Spirit of American Christianity

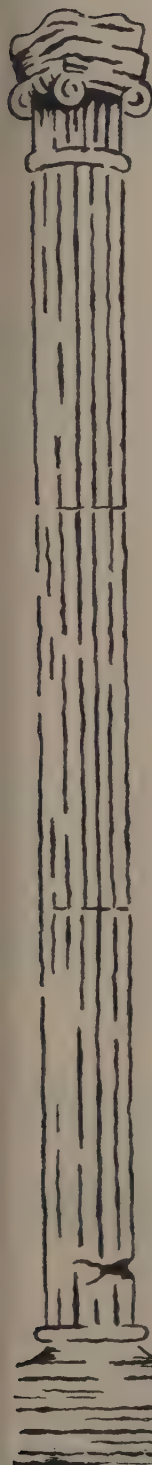
By Ronald E. Osborn. New York, Harper and Brothers, 1958. 241 pp. \$3.75.

The free churches in the free society of the United States are here interpreted by a trained historian who is a keen observer and a writer of clear generalizations. Professor Osborn, who teaches at Butler University School of Religion, Indianapolis, first prepared the material for a European audience. That he stressed what is distinctive about American church life, with special reference to Protestantism. He does declare, however, that Roman Catholicism and Protestantism are "caught up in intense rivalry" in the United States, and that each is strong enough to strive for dominance "as a realistic possibility."

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BENSON Y. LANDIS

Guilt and Redemption

(Revised Edition)

By Lewis Joseph Sherrill. Richmond, John Knox Press, 1957. 255 pp. \$3.50.

Presumably this revised edition of Dr. Sherrill's 1945 book incorporates his most mature thought regarding the universal

human problem of guilt. Like his other writings, the book is filled with penetrating insights about self which come from the personality of one who lived deeply and reflected profoundly upon human experience.

One of the most significant chapters is number IV, entitled "The Outcropping of Guilt," in which the author describes the variety of disguises which guilt wears. His description of Christian love as Agape is epitomized thus: "Go when you wish and where you wish. Do what you will, for I trust you."

W. RANDOLPH THORNTON

Essentials of Social Group Work Skill

By Helen U. Phillips. New York, Association Press, 1957. 180 pp. \$3.50.

This book will be found of more value to the professional social worker than to the Christian educator. It emphasizes the social nature of personality, stating that "Spiritually, morally and emotionally speaking, there is no such thing as an isolated individual." The objective of social group work is defined as personality development through group development.

The book contains many other significant insights but these are hidden in a considerable body of generalized and illustrative material including case studies from the field of social work.

W. RANDOLPH THORNTON

Behold God's Love

By Hazel Mason Hadley. Richmond, John Knox Press, 1957. 239 pp. \$2.50.

"Behold God's Love" is a book of daily devotional readings written especially for junior highs.

For years the denominational youth directors, meeting together on the National Council of Churches' Committee on Youth Work, have felt the need for some devotional material for this age group. This book was written at their suggestion and its development was directed by the junior high subcommittee of C.Y.W.

The junior high readers will find here a short, interesting thought for each day of the year. The author helps them to raise their own questions and encourages them to turn to their pastors, parents, and teachers for help beyond this book.

The book itself covers the whole gamut of Christian experience, using many

biblical references, hymns, and traditions of the Christian year, making them relevant to the young person's experiences. Mrs. Hadley has developed quite a knack for this through her years of experience as a teacher of junior highs.

Much practical counsel is given in these pages also. Christian truths are applied to the emotional and moral problems of growing up.

Parents and teachers will find this just the sort of spiritual guidance that their young people need as they prepare to face the troublesome years of adolescence. The author has met the challenge of producing a book adequate to the needs and experiences of junior highs. The challenge is now passed on to those who would encourage use of this book by their young people.

Special thought and preparation should be given to the task of introducing this book, and with it the idea of a personal devotional period for young people. This is a strange concept to the activistic ages of ten to fourteen, but if once begun it can be a very meaningful practice, for beneath the activity is often a depth of spiritual yearning striving for some means of cultivation and expression.

ANDREW J. YOUNG

A Girl's Prayer Book

Compiled by Anne W. House. Greenwich, Conn., Seabury Press, 1957. 96 pp. \$1.50.

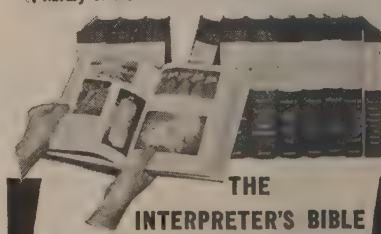
A Boy's Prayer Book

Compiled by John Wallace Suter. Greenwich, Conn., Seabury Press, 1957. 96 pp. \$1.50.

These collections of short prayers are designed to meet the needs and interests of young people. They deal with both everyday experiences and special situations. In each case the prayers are topically arranged, so that a prayer relating to a special concern may be easily located. The books will be of most interest to those of junior high and senior high age. These boys and girls should find in the collections much help for spiritual growth through meaningful prayer.

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Mrs. Poppe Becomes Director of TV for Children

NEW YORK, N.Y.—BARBARA POPPE (Mrs. H. B.) has been elected Director of Television for Children, on the executive staff of the Commission on General Christian Education, National Council of Churches. She is working on a part-time basis in the Department of Audio-Visual and Broadcast Education, developing resource materials for Christian education programs on television. These will be used experimentally in local communities, looking toward a nationally produced children's TV series.

Mrs. Poppe, a native of Connecticut, is a graduate of Mount Holyoke College. Later she received the M.A. in Religious Education from the Hartford School of Religious Education and the B.D. and S.T.M. degrees from the Hartford Theological Seminary.

Mrs. Poppe has had extensive teaching experience in public schools, church schools, leadership education classes and laboratory schools, and as a lecturer in religious education at Andover-Newton Theological Seminary. She has also done a great deal of writing and editorial work for the Connecticut Council of Churches, with the Commission on Missionary Education, and the Presbyterian Board of Missions, and has done television script writing and producing in New Haven.

Milton Heitzman Becomes Director of Educational Evangelism

NEW YORK, N.Y.—The Rev. MILTON HEITZMAN has been elected to the position of Director of Educational Evangelism in the Central Department of Evangelism, National Council of Churches. He succeeds Dr. PAUL L. STURGES, who resigned to become executive of the Massachusetts Baptist State Convention. Mr. Heitzman began his work April 7.

Mr. Heitzman was formerly on the staff of the Commission on General Christian Education, being for three years Associate Director of the Department of Audio-Visual and Broadcast Education. He had primary responsibility for the Visual Education Fellowship and the program of leadership cultivation. He resigned in the fall of 1956 to take the pastorate of the Congregational Church of Beardstown, Illinois.

In his new position Mr. Heitzman will be director of the nation-wide program, the National Christian Teaching Mission. Some thirty or forty of these community programs of evangelism are held each year. Their originator and first director was Dr. HARRY C. MUNRO, Mr. Heitzman's father-in-law. Mr. Heitzman will also be related to the Commission on General Christian Education as a consultant on evangelism with the various program committees.

New Head for Presbyterian Radio and TV Work

NEW YORK, N.Y.—The Rev. LAWRENCE W. McMASTER, Jr., pastor of the Presbyterian Church in Oxford, Pennsylvania, has been appointed executive director of the Department of Radio and Television of the Presbyterian Church in the U.S.A. He succeeds the Rev. CLAYTON T. GRISWOLD, who resigned for health reasons at the end of last December.

Mr. McMaster will coordinate the radio and television programs of the church and will work with the Broadcasting and Film Commission of the National Council of Churches, through which the denomination does more of its broadcasting.

Mr. McMaster's radio and television experience includes service as host and narrator on "Look Up and Live," the National Council of Churches' TV program.

Dr. Leibrecht Head of Evanston Institute for Ecumenical Studies

EVANSTON, ILL.—DR. WALTER W. LEIBRECHT of Harvard Divinity School has been appointed Director of the Evanston Institute for Ecumenical Studies, effective July 1, 1958. The Evanston Institute is an outgrowth of the Second Assembly of the World Council of Churches. It is an institute for the training of clergy, lay leaders, and religious and educational agencies and institutions for leadership in the ecumenical movement. The institute will provide both a center for research and study in ecumenical concerns and also a place for conferences and seminars in the practical methods of applying basic Christianity to every area of contemporary American life.

Six official Consultants to the Institute, representing the World Council of Churches and the National Council of Churches, are: Dr. J. ROBERT NELSON, Dr. GEORGE WALKER BUCKNER, Dr. PIERCE BEAVER, Dr. CAMERON P. HALL, Dr. IRENE JONES, and Canon THEODORE O. WEDEL.

The new Director was born in Germany and received his Doctor of Theology degree from Heidelberg. He also studied at McCormick Theological Seminary. He was minister to foreign students at Columbia and New York Universities. Since 1956 he has been Assistant Professor of Theology and Director of Studies at the Harvard University Divinity School.

Children's Kit for Vacation Church Schools

ELKHART, Ind.—CROP, the Christian Rural Overseas Program which is part of the program of Church World Service, has published a Kit of project and information materials for use in vacation church schools. This packet of materials has been approved by the Children's Work Committee of the Division of Christian Education, National Council of Churches. It contains pictures, music, take-home pieces, a leaders' guide and other materials. While designed to stimulate contributions to CROP, the contents are good from a missionary education point of view. Order from CROP, Elkhart, Indiana.

Religious Dance Course Offered

LEE, Mass.—TED SHAWN, pioneer leader in the religious dance movement, is offering a training session on religious dance at Jacob's Pillow, Lee, Mass., June 23-25. The course will include material for church school activities and adult worship services, including psalms, hymns, liturgies and Bible stories adapted for movement. There will also be help in developing creative worship expressions for all age groups and instruction on robing rhythmic choirs.

The fee of \$30.00 covers room, board, and tuition. For further information write JEAN BECKWITH MILLER, 1751 Yale Court, Wantagh, L.I., New York.

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Dr. Jordan L. Larson

Committee on Religion and Public Education to Meet

NEW YORK, N.Y.—The Committee on Religion and Public Education of the National Council of Churches is scheduled to meet July 7-9, in Chicago. This committee is attempting to draft a statement of the responsibility of church members for the welfare of children in the public schools, and on how our constituency thinks public schools should deal with matters religious. If your church or council of churches has an official statement on such matters, you are requested to send a copy to the Committee on Religion and Public Education, National Council of Churches, 257 Fourth Avenue, New York 10, New York.

DR. JORDAN L. LARSON, Superintendent of Schools in Mount Vernon, New York, is chairman of this Committee and will preside at the meeting.

Official Stands on Temperance

WASHINGTON, D.C.—A booklet entitled *Here We Stand*, published by TEM

Press, 100 Maryland Ave., N.E., Washington 2, D.C. (25 cents a copy) gives the official stand the Protestant churches have taken on the problem of alcohol. It is the result of a questionnaire asking for denominational official positions regarding total abstinence, advertising of alcoholic beverages, and the serving of alcoholic drinks on commercial airliners.

Eastern Writers' Conference Scheduled for June

PHILADELPHIA, Pa.—As an outgrowth of the national Christian Writers and Editors' Conference held annually at Green Lake, Wisconsin, there will be held this summer the first session of a Regional Writers' Conference. This is designed for people living in the East and will be held on the campus of Eastern Baptist College, St. Davids, Pennsylvania, near Philadelphia. The conference will last for six days, June 21-26, and the board and room will be \$20.00. For further information write Dr. Benjamin Browne, 1701 Chestnut St., Philadelphia 3, Pennsylvania.

The eleventh annual Writers and Editors' Conference, sponsored jointly by the National Council of Churches and the American Baptist Convention, is announced on the inside cover page of this issue.

American Education Week Sparks Recognition for Public School Teachers

WASHINGTON, D.C.—The theme for the 1958 observance of American Education Week, November 9-15, is "Report Card U.S.A." The theme for Sunday, November 9 is "Report Card: Building Character." Churches wishing to have a share in this observance are invited to write for suggestions and materials to: American Education Week, 1201 Sixteenth St., N.W., Washington 6, D.C.

In previous years Religious Education Week has been the impetus for church and community recognition of public school personnel. This has taken a number of different forms. Receptions and teas, where church people meet

teachers and administrators informally, are held in many cities, usually in a large church. Decatur, Illinois, holds such a tea annually, sponsored by the Illinois Council of Churches. In 1957 the teachers and administrative staffs of Chicago and surrounding communities attended a reception and fellowship hour which included also an address by Professor Joseph Sittler. Private as well as public school personnel were honored at a meeting arranged by the Greater Philadelphia Council of Churches. The occasion followed a seven-months' study of "Religion and Public Education" by a group of twenty-seven representative schoolmen and churchmen.

The consideration of teaching as a Christian vocation is also a concern of the churches. Six young people, in their final year of training for the teaching profession at McGill University, were dedicated to the "ministry of teaching" in a ceremony before the Montreal United Church Presbytery.

A number of state teachers' associations have committees studying the relationships of religion and education. The Dallas, Texas, Council of Churches sponsored a workshop where teachers were invited to think together about how they serve God through service to children.

Multiply Your Effectiveness

(Continued from page 7)

This indicates another way in which school teachers and administrators can be of help in the church school without necessarily teaching classes of children. The church can ask them to give leadership education guidance to parents who are teaching or may be asked to teach in the church school. This may be in the form of class sessions or of in-service supervision.

It is usually found advisable that parents study the characteristics of children one year older than their own child, and teach classes a year ahead. For example, training classes for all parents whose children are now in grade four often leads to recruitment and selection of teachers for grade five. In these classes the teacher may specifically relate the learning experiences of the children in the school, the community, and through radio and television to what is being studied in church school.

Protestant churches are fully justified in seeking all effective ways of working with the public school. Public school teachers may find enriched possibilities of service to the church by working in new ways with the adult staffs of the church schools. The children, whatever their age, will profit from this integrated approach, in which the church and the public school recognize and share their common concerns and common bodies of subject matter.

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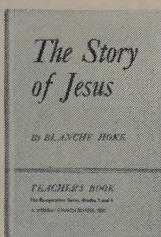
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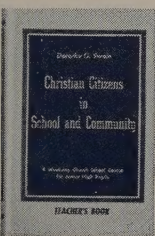
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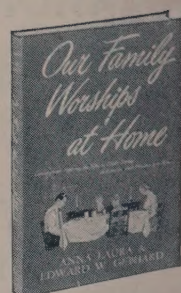
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